

HERACLITVS:  
OR,  
MEDITATIONS  
*upon the Misery of Man-*  
kinde, and the vanitie of  
Humane life:

With

*The inconstancie of worldly Things ;*  
as also the wickednesse of this de-  
ceitfull age described.

Faithfully translated out of the last Edition  
written in French by that learned  
Divine, Monsieur Du Moulin,

*By ABRAHAM DARCIE.*

LO N D O N  
Printed by G. P. for Thomas Panier : and  
are to be sold at his shop in Iule  
Lane. M.DC.XXIV.



\* This  
Princeley  
Dame, is  
a blsft  
branch of  
these famous  
Trees of Ho-  
nor, the  
most ancient  
House of  
Derby, and  
the Noble  
family of the  
Spencers.

\* Honora-  
ble branches  
of Honour  
spring from  
the Noble  
House of  
Bridgewa-  
ter.

\* Noble  
Trees of  
virtue, issued  
from the  
Illustrious  
family of the  
Paulets, &  
Marquises  
of Win-  
chester.

TO THE  
**ILLV STRIOVS**  
JOHN, Earle of Bridgewater, &c.  
And to the Princeley Lady  
FRANCES \* his Noble  
Countesse;

As also to the Honorable Ladies, the Lady  
\* FRANCES HOBART, and the  
Lady ARABELLA S<sup>t</sup> JOHN  
their worthy Daughters:

And to the Honor of the Right Honorable,  
The Lord S<sup>t</sup> JOHN, Baron of Blets, &  
the Illustrous La-  
dy ELIZABETH  
\* His Noble and  
Vertuous Wife,  
with their Hono-  
rable Sonne, Mr.  
S<sup>t</sup> JOHN.

The Lord HOBART  
L. Chife Justice  
of the Common-  
Pleas, and to the  
Religious Lady his  
worthy Wife, to  
their Generous &  
vertuous Son, Sir  
JOHN HOBART.

True Patternes of Virtue and Pietie,  
Noble Patrons and Patronesses of  
Honor and Learning,

ABRAHAM DARCI<sup>E</sup> wisheth to  
these Noble Families, all internall, extera-  
nall, and eternall Happinesse and pro-  
sperity in Christ Iesu.



Right Honorable,  
Most Worthy:

**H**at great and wise  
Monarch, King  
SA L O M O N, said  
long since, that  
*there is no end of  
making Bookes, and much studie  
is a wearineſſe of the flesh.*

*Eccles. 12. 12.*

Which Paradoxe was never  
more vereſified, then in these de-  
generate dayes of *Vanity*, when  
ignorant as well as wise men  
will bee ſtill writing of them-  
ſelues, whereby the *Preſſe* is  
euer oppreſſed with multipli-

## THE EPISTLE

citic of such idle *Treatises*, more light then vanity it selfe. But for such Bookes as doe either affoord direction to the *Church*, or a way to reforme and better our *Life*, those are most worthy to bee read , and carefully obserued.

This excellent Worke, (first penned in French by one of the most learned Diuines in *France*)clearly shewing vs the *Vanity, Misery, and Inconstancie* of this *World*, doth warne and admonish vs to take heedc how we trust to it, and that we must not build our happiness vpon so deceitfull grounds as *Riches and Earthly possessions*, but to direct our *Hearts*, leuell and lift our *minded* and thoughts

## DEDICATORY.

to HEAVEN, to that Eternal  
and blessed Habitation of  
CHRIST IESVS.

Considering these things,  
what greater abomination can  
there be, then to see the people  
of this miserable age delight to  
vndoe one another, enuie, de-  
spise, curse, warre, and finally  
kill one another? For a thing  
so vaine as this *World*, deceitful,  
miserable, inconstant, and dam-  
nable, which sometimes honors  
vs, and presently contemnes  
vs, calls vs to high Callings, and  
sodainly debatcs and degrades  
vs; lifts vs to high prosperity,  
and immedietly flings vs head-  
long into lowe aduersity. Ther-  
fore PHILIP King of Macedo-  
nia, acknowledging the worlds

Pyrrus King of  
Epirots, that val-  
iant and victori-  
ous warriour, is  
killed by a silly  
woman with a  
tile stone.

He who had filled  
the earth with the  
Trophees of his  
deedes, and tri-  
umphs of his vi-  
ctories, Alexan-  
der of Mace-  
donia, that most  
famous Monarch,  
died impoisoned  
by his own ser-  
vants.

The chiefe of the

## THE EPISTLE

Greekes, having escaped so many perils in the Troy-wars, is cruelly murdered before his Castle.

Great Pompey basing blazoned the bloody hand of his enemies, is killed by his deare & obligid friend.

The victorious French Monarch, Henry of Bourbon, the 4. of that name, whose invincible valour made Spaine quake, & Rome tremble, is in time of peace lamentably murdered in his Coach, in the midst of his Royall citie of Paris.

These examples do evidently shew the worlds mutability and inconstancie.

great inconstancie, hauing receiued many good newes in one day, prayeth the immortall Gods to stop the course of so great joyes, fearing lest some sinister actions, and mournefull events should ensuet them.

Right Honourable, this Booke hauing past many Impressions in FRANCE, is now arriuied, newly reuiued and augmented here in England; and though it bee little in shew, yet it containes many good things, yea, matters of weight and consequence, worthy to bee read, knowne, and obserued: As also very fit and needfull for a Christian to meditate. The exquisite worth thereof hath moued me to trans-

## DEDICATORY.

translate it; but the fame of  
your rare vertues hath the more  
imboldened mee to publish it  
vnder the banner of your No-  
ble protections. Accept it(most  
Honorable) as courteously, as  
officiously it is Dedicated and  
Consecrated to the perpetuall  
Honour , and Honourable vse  
of your Illustrious Houses and  
Noble Families, by

*Your Honours*

*and Worthinesse*

*humble and*

*devoted obseruant,*

**ABRAHAM DARCIE.**

# A Table of the Contents of this Booke.

CHAP. 1. <b>T</b> He vanity and miserie of the Nature of man.	fol.6	and law-contention. 53
CHAP. 2. <i>The vanity and inconstancy of man in his action.</i>	10	CHAP. 10. Of Philosophy, and the knowledge of divers tongues. 55
CHAP. 3. <i>Of mans Ripe Age.</i>	16	CHAP. 11. Of Pilgrims, and Ciuitall vertues. 59
CHAP. 4. <i>The life of Courtiers.</i>	27	CHAP. 12. Of old and decrepit Age. 77
CHAP. 5. <i>The life of Magistrates, and Wicked Judges.</i>	31	CHAP. 13. Of Death. 69
CHAP. 6. <i>Of mans estate being in Wedlocke.</i>	36	CHAP. 14. Of the terrible Judgement seat of God. 74
CHAP. 7. <i>The vanity and inconstancy of Women.</i>	42	CHAP. 15. Of Heaven. 79
CHAP. 8. <i>Of Cowardnesse, Enuie, and Ambition.</i>	45	CHAP. 16. Of Hell. 81
CHAP. 9. <i>Of Petty-fogging strifes,</i>		CHAP. 17. The misery and vanity of our Life, and the wickednesse that now raigeth.

ABRAHAM DARMON



# HERACLITVS

TEARES:  
OR,  
THE MISERY OF  
HYMANE LIFE.

## The vanity and inconstancie of worldly things.

**F**ewe doe but seriously consider this besotted World, how like a turbulent torrent it is overflowne with all sorts of impertinent and importunate affaires,

B which

## Heraclitus Teares,

which cut our time into a thousand pieces, wee shall finde, that each of them takes from vs one part of our life, leauing vs no time but that which wee gaine by thefe; subtracting some houres for to examine our selues in secret, and to entertain our mind with religious thoughts. These solitary meditations haue sufficient in them to employ our wits. For the first Subject which doth present it selfe to our perusall, is a conderation of the vanity and misery of humane life, not for to molest vs any way, while we are in it, but to prepare our selues to depart well out of it. No man can aspire as bee ought to the future life, which doth not contemne this present, neither can any man contemne this present, which doth not well know it: and the way truely to know it, is to remoue

remoue it farre from vs, to withdraw  
it from our heart, and to banish it  
from our affection; For worldly  
goods beeing neere at hand, doe both  
dazzell the Minde, and distract the  
Iudgement.

But let vs first enquire, before we  
proceede, of some one that hath passed  
this way. King Salomon in the be-  
gining of Ecclesiastes, entring into  
that meditation doth write, that va-  
nity is most vaine, all is vanity.  
That great and mighty King, who  
had riches without example; peace,  
without trouble; glory, without envy:  
who was obeyed of his Subjects, re-  
spected of his Neighbors, and reigned  
forty yeeres, which was a sufficient  
time to content his minde, in sumptu-  
ous buildings, in multitude of Horses,  
in all variety of studies and Sciences,

Ecc. 1. 14.

who had trauerfed his spirits through  
all the secrets of Nature, even from the  
Cedar unto the Hysop. Neuerthelesse,  
in the conclusion of all, considering how  
these sweets are confected with bit-  
ternesse, how there is little constancie  
in these things, how there is small con-  
tent in all this trauell, bee makes this  
the cloze of all his actions, That all is  
vanity and affliction of spirit. But be-  
fore that Salomon had proved these  
things, bee learned that lesson of Da-  
uid his father, which is written in the  
39. Psalm, Truly every man is  
nothing but vanity, he walketh in  
a vaine shadow, and disquieteth  
himselfe in vaine: bee heapeþ vp  
riches, and knoweth not who  
shall gather them. Let vs therefore,  
according to the rules of such excel-  
lent men, enter into that meditation,

vñ

and

# or, Humane Miseries.

5

and taking that Instrument out of their hands, make an Anatomic of our selues. There is no discourse more serious, then that which treateth of vanity : Nor contemplation more high, then to reason of our owne infirmities : seeing by that meanes man maintaining himselfe, is elevated aboue himselfe.

This vanity linked with misery, is to be considered :

First, in the Nature of man.

Secondly, in his actions.

And thirldly, in his thoughts and defres.

B 3

C H A P.

## C H A P. I.

*The vanitie and miserie of the Nature  
of Man.*



AN being the image of God, and the chiefe worke of Nature, is miserable euuen in his originall : For the most noble of them, yea, if he be the sonne of an Emperor, doth receiue his forme betweene the two excrements of nature, and there hee is nourished for a time with the most impure bloud of all : hee is there subiect to be bruised by the least fall of his Mother. His birth is shamefull, insomuch that women blush to bee publicquely scene in child-bed.

The beasts and birds are brought into the world, either couered with haire, feathers, or wooll ; nor so much as the seedes and corne of the ground, but nature hath cloathed them with cares and huskes, man onely excepted : for hee being

being once come from his mothers wombe, seemeth no other thing then the similitude of a poore worme , that commeth creeping out of the earth,his cloathing is bloud onely, wherein he is bathed and couered, which signifieth no other thing but the image and figure of sinne.

The beginning of his life is with sorrow: for at comming into the world, weepings and wailings doe accompany him, which are as messengers and fore-shewers of his calamities to come ; the which because hee cannot expresse in words, he witnesseth by teares.

Hee is borne immouable, and tumbleth into his owne filth. Other liuing creatures are no sooner out of the wombe, but they fall on their feete and are ready to goe ; nor out of the shell, but they runne for meate. The worme (be hee never so little) as soone as nature hath brought him out of the earth, beginneth to crawl and creepe, and to seeke for foode : The little Chicken, as soone as hee is out of the shell, is found

cleane, & runneth after the Hen, knowing when he is called : hee picketh and eateth ; hee feareth the Kite, and flyeth danger, being guided onely by nature. But behold, Man, so soone as hee is come into the world, is like vnto a little Monster, and a lumpe of flesh, which will let himselfe bee eaten of other beasts, if he be not seene into ; and dye for hunger, before he can finde his mothers brest, and will as soone eate poison as good meat, and handle hot iron, before hee can discerne the good from the euill.

Thus Man beeing brought into this miserable world, and plunged in the gulph of miseries, he then requireth to haue nourishment, and cloathing, to comfort the infirmitie of his nature ; but behold, he is subiect vnto such necessitie, that hee is glad to gaine it with the sweate of his browes : Whereas other living creatures do finde all things ready prepared for them, Man onely hath need of habiliments ; for he that is the most noble in the world, is ashamed to shew

## or, *Humane Miseries.*

9

shew his nakednesse, and therefore hideth himself vnder the spoiles of other creatures. Hee is subiect to more maladies then all the beasts together; to which the obscurest fogges or euening dewe doe no hurt. They neuer bleed at the nose, although they goe alwayes declining towards the earth. They are ignorant what the Catarre, Calcull, and diuers sorts of Agues meane.

Man onely is capable to discerne these differences, and to feele their effects; for if there be any beasts which are more afflicted with diseases, they are such as liue limited within the precinct of some house, and so receiuē it by contagion. But some will obiect that Man hath reason aboue the beasts; which is indeed the reason of his torment, in winning him to practise dangerous and pernicious designes; to bee subtle in contentions, to joynē himselfe into other mens affaires, and being once satisfied, to stirre vp an artificiall appetite, and a desire to drinke without thirst. I am ignorant what the reason is,

is, but we are much more sensible of ill then good ; and that griefes doe more disturbe vs , then pleasures can content vs. Scarce can we thinke of an absolute health, but some torment or other doth presently possesse vs, as the Tooth-ach, or paine in the fingers end. One drop-of gall, will distaste a whole vessell of sweets. How much then of happy fortunes is required to digest one affliction?

## C H A P. I I.

*The vanity and inconstancy of Man in his actions.*

*of Infancy.*

**M**An being borne so poore and base into this world, how many yeeres steale from him, before he receiuie abi-litie to conduct himselfe ? How long and laborious is his instruction : What time is consumed while hee trembleth vnder Masters, for to gaine vnprofitable words, & some little superficiall know-ledge ? Also who doth not discerne in this part of his age , an vntoward per-uersitic,

uersitie, a contradicting humour, and in one infant spirit, all the vices of Man, as buds and graines of some future infelicite? The onely meane to appease children, is to correct some one before them: If any do but touch one of their toyes, they ouerturne all the rest for despite, The loue & respect which they give to their puppets, are eminent seeds of Idolatry. Such are the infants that are begotten of the best of men: A graine of corne winnowed from the chaffe, produceth corne with chaffe; a man circumcised, begetteth an infant vncircumcised.

Therefore you may see by the peruersitie of your children, the image of your corruption.

Wee haue already discoursed vwhat perils and dangers man hath at his first comming into the world, and in his infancie. Now therefore let vs consider vwhat he is when he is sprung vp, and vwhether that there be an end of his miseries or no. Of which, if we be equall judges, we shall finde, that he doth rather

*of Ymb.*

ther increase then decrease in miseries: for this is the time of mans life, wherein Nature doth raise against him a more furious combate; for now his bloud beginneth to rise, the flesh prouoketh him to his owne pleasure, the vyicked world espieth him, the Diuel tempreth him, & his selfe-will'd-youthfynes leadeth him into all dangers, and induceth him to reiect all instructions, insomuch as it is impossible but that which is assailed with so many vices, and succoured of none, in the end is discomforted and overcome. For in the body of youth, ryot, libertie, and deliciousnesse aboundeth: for all the vices in the world (saith *Marcus Aurelius*) doe there plant their siege. O how many persons in this age are corrupted vwith too much pleasure, lulling themselves asleepe, in the lap of such as secke to strangle them! O traitorous *Dalilah*, which seekest by thy inticing flatteries, to deliuere vs to an enemy, farre vvorste then the *Philistines*, which is the Diuell himselfe! Such pleasures are like unto  
gilded

gilded pills, which vnder their exten-  
nall beauty include bitternes. They  
are also like vnto fresh Rivers, that end  
their course in the Sea, losing their  
sweet relish in an ocean of saltnes. True  
zeale cannot flourish vnder so nice and  
delicate a gouernment; nor can the per-  
fect knowledge of God (which is a ce-  
lestiall gift) be subiected to the belly, it  
cannot remaine amongst swine; that  
habitation is onely agreeable to the di-  
uell, who, by the permission of Iesus  
Christ, having entred into a Herd of  
swine, compelled them to runne head-  
long to their owne ruine: and who (as  
it is recorded in the holy Writ) nou-  
risheth prodigall children vith the  
husks of pleasures, instead of their pa-  
rents bread.

It behoueth the Husbandman, when  
the trees are young, to vphold them, and  
to lop the o're-weighty branches, if af-  
terwards he intendes to gather any fruit.  
Likewise, it is necessary for Parents, to  
reforme & correct the vices that raigne  
in Youth, lest afterwards it returne to  
their

Touch com-  
pared to  
yong trees.

*Heraclitus Teares,*

their shame and reproach. But there are at this day many fathers and mothers, who for not hauing well instructed their children in their youth, doe receiue much sorrow and griefe in their age: a iust reward for such Parents, who (although they be said to be nourishers of the bodies) are the destroyers of the soules of their children.

If *Ely* was grievously punished vwith his children, for that hee did not so sharply chastise them, as their offences did require, what shall become of those fathers and mothers, which in stead of correcters, are the childrens corrupters: Such Parents may well bee compared to Apes, which kill their yong ones by too much clasping them between their armes, and keeping them so deare; and this is the cause that so many fall into the hands of she Hangman, which is to them reformer and correcter.

Many there bee, that in stead of giuing good exhortations to their Family, doe shew them first themselves naughty and wicked examples. For the  
first

first commandement that they giue them how to liue well, is to blasphemē, sweare, exercise gluttony and drunkennesse, to spoile the substance of their youth; to bee fornicators, and to kisse women and maidens in their presence.

There bee also many mothers heere that learne their Daughters to Dance, to vse Rhetorick termes, to haunt companies, to scoffe and flout, to paint and colour their faces, to decke their fingers with Rings, and their necks with Iewels, as though they were Iewel-sellers, pretending to keepe a shop: but in the end it will happen to them, as it did to the Prophet David, 2. King. 13. & 15. whose sinne was punished in his children, which were most of them so wicked, that the one of them deflowered his owne Sister, and the other killed his Brother, and afterwards sought the death of his owne Father, and chaled him out of his Kingdome.

The ancient Philosophers maintained this argument, that all sinnes committed in this world, vvere punished in the World

World to come, except the sinne that Man committed in the bringing vp of his children, and for that hee suffereth punishment in this world: for the father can giue nothing to his child, but fraile and mortall flesh, by the corruption whereof, the life taketh end; but by good learning and knowledge, eternall praise & memory is gotten. Therefor to conclude, if children haue been in great misery, being nourished with spotted milke, yet the misery doubleth in those that shoulde cause them to bee instructed: for the food of the body is more vile then the food of the soule.

## C H A P. III.

## Of Mans ripe Age.

H

Aving finished this our second discourse, Man is growne to his full perfection both of strength and discretion, and his heat being allayed by age, behold other vanities which attend on him, although not altogether so violently.

lently scorching, yet more opinionated and troublesome, for hee entreth into deeper cogitations and trauell in the spirit. It is requisite therefore that hee frequent publike places, that he haunt the company of those that are touchstones, for to know the good from euill. If hee bee come of a great and Noble stocke, hee must make many enterprises of Warre, put himselfe in perils, hazzard his life, and shead his bloud, to die in the way of Honour, or else hee shall bee reputed a dastardly Coward, and viterly despised of all men. If hee be of base estate, and that hee be called to the knowledge of Aris, Sciences, and needfull trades ; yet for all that, he runneth into a thousand dangers, trauailes, paines and troubles, as well of the body as of the soule, hee toileth day and night, and sweateth water and bloud, to get a maintenance during his life, and oftentimes it is seene, that what paines soever man taketh for his living, yet it is scant sufficient to serue his necessarie. Let him be of any Vocation

tion or Calling what soeuer, there come vnto him irremoueable cares, dome-sticke troubles, or the knowledge of husbandry, or contentions in Law, or the labour of painfull Mechanick Arts; all to the end that he may get somewhat for his children, who sucking from him (it may be) all that he hath, is onely requited with ingratitude and reproch.

These infelicities are the occasion that man is alwayes wearied with the things present, desiring onely things to come, and continually endeououring to catch at somewhat that is already escaped; whereas if by chance they obtaine it, it dissolueth to nothing, as it is in their hands, or if they enjoy it, yeelds no contentment, nor doth any wise appease their feare, or satisfie their desire.

It is not therefore without cause that *M. Aurelius* was wont to say (when hee considered the misery of mankinde) I mused in my mind, said he, whether there might bee found in any age, a man that could vaunt, that in all his

his life-time he never tasted aduersitie: and assuredly if there might bee such a one found, he would be such a fearfull monster vpon earth, that all liuing things would bee amazed to behold him. Then he concluded after this sort, saying; And in the end I found my owne thoughts true; for hee that vvas yesterday rich, was to day poore; hee that was yesterday in health, was to day sicke; he that laughed yesterday, did to day weepe: he that was yesterday in prosperitie, was to day in aduersitie; and he that was yesterday aliue, was to day dead.

But let vs now returne to our former matter, and set downe our discourses in order.

What liuing man is he in al the world, that hath giuen himselfe to any Science, or otherwise to live, but that at one time or other hee disliked of his owne profession, and is weary thereof?

And for the better vnderstanding of the same, we will particularly discourse the miseries and troublesome liues of

*Heraclitus Teares,*

all the principall estates, liuing vpon the bosome of the sinfull earth.

Searching into all estates of men, we shall finde that aboue all other mortall creatures, Kings are most liberally provided for : for what maketh man appeare more happy in this world, then Goods, Honors, Dignities and Rule ; licence to doe good or euill, without controulement, power to exercise liberalitie, and all kinde of pleasure, as well of the body, as of the minde : all that may be wished for, to the contention of Man, either in varietie of meates, magnificence in seruice, or in vestures, to raise at their pleasure the meanest man to high place, and with a frowne disgrace the mightiest. All which is continually at a Princes command : there is nothing that may please the memory, or flatter the desires of the flesh, but is prepared for them euen from their cradles, onely to make their liues more happy and full of felicitie.

But now if wee iudge of their liues vprightly, and weigh them in a true ballance,

ballance, wee shall finde, that the selfe-same things that make them happy in this world, are the very instruments of vice, and the cause of greater sorrowes: for what availe their costly ornaments, honorable seruices, and delicate meates, when that they are in continuall feare to bee poisoned, wrong seduced, and often beguiled by their seruitors? Haue wee not had experience ther<sup>c</sup>of many times? Doe not Histories report that some men haue beene poisoned with Pages, and with the smoake of Torches? Wee may reade likewise of certaine Emperours that durst not lye downe to rest in the night, before they had caused their beds to be lyen in, and all the cornets of their chambersto bee searched, lest they should bee strangled or murthered in their sleepes. Others that would not permit any Barbers to touch their faces, for feare that in trimming of their heads or beards, they would cut their throats: and yet to this day they are in such feare, that they dare not put meat into their mouthes,

*Heraclitus Teares,*

*That Kings  
and Sover-  
aignes are  
not more free  
from misery  
then other  
inferior  
persons.*

before their taster haue tasted thereof.

What felicity can a Prince or King haue, that hath many thousands of men vnder their government, when he must watch for all; heare the complaints and cryes of every one; procure euery mans saufeguard; prouoke some to doe well by liberall gifts; and others, by terroure & feare? He must nourish peace amongst his Subiects, and defend his Realme against the invasion of forraigne enemies, besides many other calamities that are depending vpon a Regall Crowne.

But now touching the vnhappy states of wicked Princes, vnto whom three kindes of people are most agreeable and familiar. The first are flatterers, which be the chiefe enemies to all vertue, and they that imposson their soules with a poison so pestiferous, that it is contagious to all the world: their Princes folly, they call Prudence; their crueltie, Justice; their wantonnesse, Loue; their fornications, Pleasures and pastimes: if they be couetous, they call it good husbandry; if they be prodigall, they call it libe-

liberalitie, So that there is no vice in a Prince; but they cloake it vnder the shadow of some vertue.

The second sort are such, who never rest night, but in the morning they bring in some new iuention or other, how to taxe and draw money from the poore people; and generally all their study is employed to bee wastefull, and prodigall in the exactions and misery of the poore Commons.

The third and last sort are such, that vnder the cloake of kindnesse and honestie (counterfetting good men) haue alwaies their eyes fixed vpon other mens liuings, and make themselues reformers of Vices.

They iueneit wicked & false deuices, not only how to get other mens goods, but oftentimes their liues, who before God are most innocent.

Behold, heere you may well see the manifold miseries that compasse Scepters, and States of Princes: Heere are the thornes that they receiue, in recompence of their brightnesse and royll

*The iuuen-  
ters of new  
Patents.*

*Envious,  
infatiable  
Courtiers.*

*Heraclitus Teares,*

dignity, which ought like a Lampe to giue light to all the world ; but when it is eclipsed or darkened with any vice, it is more reproachfull in them then in any other priuate person whatsoeuer : for they sinne not onely in the fault which they commit , but also by the example which they giue.

The abundance of honours & pleasures that Princes enjoy , serueth as a bait to induce them to euill , and are the very matches to giue fire to vice . What was *Saul* before hee was made King , whose life is shewed in the holy Scriptures , whom God did elect ? Yet hee made a sudden eclipse or changing . How wonderfull was the beginning of the raigne of King *Salomon* ; the which being ouercome with royll pleasures , gave himselfe as a prey to women ! Of two and twenty Kings of *Judah* , there is found but ffe or sixe that haue continued in their vertue .

If we consider the estate of the *Affyrians* , *Persians* , *Grecians* & *Egyptians* , we shall finde more of them wicked then good

*Wealth in-  
ticest men  
to sinne.*

good. If we consider what the Romane Emperours were, (which hath been the most flourishing Common wealth in the world) wee shall finde them so ouercome with vices, and all kinde of cruelties, that I doe almost abhorre to speake of their corrupt and defiled lives. What was the estate of their Common wealth, before that *Scilla* and *Mutilus* did smytture against it; before that *Cataline* and *Catulla* did perturbe it; before that *Cesar* and *Pompey* did flander it; before that *Angustus* and *Marcus Antonius* did destroy it; before that *Tiberius* and *Caligula* did defame it; before that *Domitian* and *Nero* did depaue it. For although they made it rich with many Kingdomes, yet were the vices they brought with them, greater then the Kingdomes they gained. For their goods and riches are consumed, yet their vices remaine vnto this day. What memory remaineth of *Romulus* that founded the Citie of *Rome*? Of *Numa Pompilius*, that erected the Capitoll? Of *Aurus Marius*, that compassed

passed it with walles : Did not they shew what felicity remaineth in high estates, who are more subject to the assaults of Fortune, then any other earthly creature : For many times the thred of life breaketh, when they thinke least of death, and then the infamy of those that bee wicked, remaineth written in Histories , for a perpetuall memorie thereof. The which thing all estates ought more to regard a thousand times, then the tongue that speaketh euill , which can but shame the living : but booke record a perpetuall infamie for ever : which thing beeing duly considered of by many Emperours & Kings in times past, forsooke their Scepters, and Royall Empires , and betooke them to an obscure life, resting better contented with a little in quiet, then to chimey with full saile the crooked honours of the world.

CHAP. LIII.

*The life of Courtiers.*

But aboue other vanities and miseries which corruption doth continually attend, there doth appeare in Princes Courts a certaine Noble captiuitie, where, vnder the colour of Greatnesse, is the highest Seruitude, and those gilded chaines that fetter mens minds. He which will liue heere, must alwayes be masked, and prepared in one houre to convert himselfe into twenty severall shapes, to entertaine many seruants, but no friends. Their innocency is accounted meere simplicitie; and to affirme any thing, is to disprove the same. There are two sorts of people in the Court which hate one the other, each knowing of it: notwithstanding, there is alwayes an emulation betwixt them, which should first attempt any point of Honour, to doe the other seruice, and bee the last that should end it. But such ridiculous

com-

complements are like vnto Anticke actions. Enuy, which doth supplant and deceiue his neighbour, or that doth snarle in secret, is there perpetually, and to appease it, there is no way but by miserie. Vices and degenerate actions, are esteemed amung Courtiers, as precepts and part of their composition. Not to bee corrupted by them, there requireth more faith then a graine of Mustard-seed. As Crowes build their nest among the highest boughes, so doth the diuell among the highest of men, where spreading his wings, he clocketh for his little ones, which are his Vices, because there they remaine more exposed to the sight, and never appeare but vwith authoritie. There also shall you see Caualiers, who out of their gallant disposition will kill one the other, vpon the interpretation of a word: a manifest confession that their life is not much worth, sith they will sell it so good cheape. Notwithstanding these kinde of men, that are in these occasions so valiant, destryaway, when they should suffer the least.

New Duels  
doe add to  
one much  
reputation:  
for as it is a  
shame for a  
man to come  
into the  
world; so  
they hold it  
an honour  
to send him  
out of it.

least thing for Gods cause. Surely many such are required to make one good Martyr for the holy Gospell.

There be some kinde of Courtiers so subtil and crafty, that they doe play as the Fisherman, who as soone as he hath gotten any thing in his Net, giueth ouer the Court, and goeth his way. Other some there be that play all out: and other that remaine vntill they become wondrous rich, and in the end they are made to restore all backe againe.

There are also others that doe nothing but inuent meanes to inlarge their owne treasures , and become vwealthy with spoiling poore people. Princes doe by them many times as wee doe by our hogges; wee let them fatten, to the end we may eate them afterwards : so likewise are they suffered many times to enrich themselues, to be disposed afterwards when they are fat : and one that is new come , oftentimes is preferred in their places.

By this you may see, that Courtiers oftentimes doe sell their liberty, to become

come rich, for they must obey all commandements : they must frame themselves to laugh when the Prince laugheth, to weepe when hee weepeth, approue that which hee approuereth, and condemne that which hee condemneth. They must alter and change their natures to bee feuere, with those that are feuere ; sorrowfull, with those that are sorrowfull, and in a manner transforme themselves, according to the nature of him whom they will please, or else they shall get nothing. To bee briefe, they must frame themselves according to his manners & nature, and yet many times one little offence stayneth all the seruice they haue done in the life before.

Many in Princes Courts put off their caps to them, whom they would gladly see cut shorter by the head, and often bow their knees to do them reuerence, whom they wish had broken their neckes.

Here you may see the life of a great number of vicious Courtiers, which is no life, but rather a lingring death :

heere

heere you may see wherein their Youth  
is employed, which is no youth, but a  
transitory death; for when they come  
to age, they bring nothing from thence  
but gray heads, their feet full of Gouts,  
their backes full of paine, their hearts  
full of sorrow, and their soules filled  
with sinne.

Mens re-  
ward for  
those follies  
and debauch-  
nesse, com-  
mitted in  
their Youth.

CHAP. V.

*The life of Magistrates and wicked  
Judges.*

Now our discourse of Courtiers be-  
ing past, it is requisite we speake of  
things done in the ciuill life, and to  
how many miseries it is subiect. For al-  
though it be at this day a degree most  
noble, & necessary for the peace of mans  
life; yet shall we finde, that it deserues  
to haue his part in this Pilgrimage, as  
well as others: and if there be any de-  
lectation, pleasure, or Honour, depend-  
ing thereon, yet it is transitory and in-  
conistant.

Magistrates  
and wicked  
Judges.

First,

# Heraclitus Teares,<sup>TO</sup>

First, knowing that all the actions of Magistrates passe before the eyes of the common people, whose judgements in matters of State be but simple, yet haue they a certainesmell or saour to know the good from euill. Wherefore those that be Judges and Magistrates, be subject (as in a Play) to bee hissed at, and chased away with shame and confusione.

For the haire-brain'd people vvhich is compaired to a Monster with many heads, are mutable, vncertaine, fraudulent, apt to wrath and mutinie, ready to praise or dispraise, without wisedome or discretion, variable in their talkt, vnlerned and obstinate.

Therefore it behoueth that the life of a Judge or Magistrate bee sincere and vertuous. For as he iudgeth openly, so shall hee be iudged of the people severally, not onely in matters of waight, and importance, but in those of small consequence. For alwayes the rude people will find somewhat to reforme, as the *Lamemorius*, whilste med at their

A Notable  
advertis-  
ement for  
Judges and  
Magistrates.

Law-

Law-maker *Licurgus*, for that he went alwayes holding downe his head. The *Venecians* defamed wise *Cato*, in his eating, and accounted *Pompeius vnciuill*: for that he would scratch with one finger onely: yet these are but few in comparison of other good men, that the common sort haue persecuted, banished, and in the end put to death.

If that great Oratour *Demosthenes* were aliue, hee could say some-what, who after he had a long time been a iust and faithfull Gouernour of the Common-wealth of *Athens*, was in the end without cause vniustly banished. *Moses* and many other holy men haue so many times tasted the fury of the common people, that if they were this day liuing, they would powre out most grieuous complaints against them.

Now wee haue shewed and set forth the miseries that proceede from common people; so, must wee in like sort put into the ballance the errors and corruptions that are found in wicked Judges; of the which sort, some are

D corrupted

corrupted with feare: for such feare they haue, that rather then they will displease a Prince or a great Lord, will violate Justice, like *Pilate* that condemned Christ, for feare that hee had to displease the Emperour *Tiberius*.

Other Magistrates are corrupted by loue, as was *Herod*, who for to please the foolish loue of a Damsell that danned, condemned Saint *John Baptist*, although that hee knew that hee was iust and innocent.

Some are many times corrupted by hatred, as was the chiefc Priest that condemned Saint *Paul* to bee stoned to death, though he deserued it not.

Some Magistrates are corrupted by siluer and gold, and other gifts & presents, as were the children of the Prophet *Samuel*: and this disease is so contagious, that I feare (at this day) many are infected with it.

They all loue rewards (saith the Prophet) they all looke for gifts: they doe not right to the Orphane, and the Widewes complaint commeth not before them.

them. And in another place, Woe be to you that are corrupted by money ; by hatred or loue ; and which judge the good to be euill, and the euill good ; making the light darkness, and the darkness light. Woe bee to you that haue not respects to the secrets of things, but to the deserts of men : that regard not equity, but gifts that are giuen ; that regard not Iustice, but money. You are diligent in rich mens causes, but you deferre the cause of the poore : you are to them most cruell & rigorous Judges, but unto the rich, kinde and tractable.

The Prophet *Jeremy* cryeth out against wicked Judges, and saith they are magnified and become rich : they haue left the Orphanes, and haue not done Iustice for the poore, Shall not I therefore punish these things, saith the Lord, and my soule take vengeance on such manner of people?

Heere also the sentence that *S. James* pronounceth against them at the day of Judgement: You haue condemned and killed the iust : you haue hued in wan-

tonnesse in this world, and taken your ease: Now therefore (saith the Lord of Hosts) weepe and howle in your wretchednesse that shall come vpon you, your garments are moth-eaten, your gold and siluer is cankered, and the rust thereof shall be a witnessse against you, and it shall eate your flesh as it were fire; for the complaints of the poore are ascended vp to my Throne.

These are the complaints that the Prophets and Apostles made against wicked Judges and Magistrates: and likewise the Censures that our good God hath thundered against them.

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### C H A P. VI.

#### *Of Mans estate being in wedlocke.*

**M**any hold there is no ioy nor pleasure in the world, which may bee compared to marriage: for ,say they, there is such fellowship betweene the parties coupled, that they seeme two mindes to be transformed into one, and like

likewise that both their good fortune and bad is common to them both, their cares to be equall, and their ioyes e-quall: and to be briefe, that all things are in common betweene them two.

Truely if wee account it pleasure to commit our secrets to our friends and neighbors; how much greater is the ioy, when we may discouer our thoughts to her that is ioyned to vs, by such a knot of affinitie, that we put as much trust in her, as in our selues, make her whole treasurer, or faithfull keeper of the se-crets of our minde?

What greater witnessse of feruent loue, and vndissolueable amity can there be, then to forsake Father, Mo-ther, Sister and Brother, and generally all their kinred, till they become enemy to themselues, for to follow a Husband, that doth honour and reuerence her, and hauing all other things in disdaine, she only cleaueth to him? If he be rich, she keepeth his goods; if he be poore, she is companion with him in pouertie; if he be in prosperitie, his felicitie is re-

*Heraclitus Teares,*

doubled in her : if he be in aduersitie, hee beareth but the one halfe of the grieve; and furthermore she comforteth him, assisteth and serueth him. If a man will remaine solitary in his house , his wife keepeth him company : If he will goe into the fields, she conducteth him with her eye, so farre as she can see him; she desireth and honoureth him : being absent, shew complaineth, and figheth and wisheth his company: being come home, he is welcommmed and receiued vwith the best shew and tokens of loue. And for to speake truth, it seemeth that a Wife is a gift from heauen, granted to a man , as vwell for the contentation of Youth, as the rest and solace of Age.

Nature can giue vs but one Father, and one Mother , but mariage presen-  
teth many in our children , the which doe reverence and honour vs , and are more deare vnto vs then our own selues  
(for being yong , they prattle , play ,  
laugh, and shew vs many pretty toyes :  
they prepare vs an infinite number of  
plea-

pleasures; and it seemeth they are giuen vs by nature, to passe away part of our miserable life. It wee be afflicted vwith age , they shew the duty of children , cloze vp our eies, & bring vs to the earth from whence we came. They are our bones, our flesh & bloud: for in seeing them, we see our selues. The father beholding his children, may be vwell assurred that he feeth his lively youth renued in their faces, in whom wee are almost regenerate and borne againe. Many are the ioyes & sweet pleasures in mariage, which for breuities sake, I omit & passe ouer. But if we doe well consider it, and weigh it in a iust ballance, we shall finde that amongst these Roses, are many Thornes growing; and amongst these sweet showres of raine , there falleth much Hayle.

But with reuerence now I craue pardon of all vertuous Ladies and Noble women, that with patience I may discouer my intent, and that my presumption may not gaine the least frowne from their chaste browes : for to the

vicious I speake, and not to them whose  
brests harbour the liberall Fountaines  
of vertue and wisedome.

The *Athenians* being a people much  
commended for their prudence and  
wisedome, seeing that Husbands and  
Wives could not agree, because of an  
infinite number of dissentions that  
chanced, were constrained to ordaine  
certayne Magistrates in their countrey,  
whom they called Reconcilers of the  
married ones : the office of whom was  
to set agreement betweene the Hus-  
band and the Wife. The *Spartanes* and  
*Romanes* had also such like lawes and  
orders amongst them: so great was the  
insolence and rashnesse of some wo-  
men towards their Husbands.

In this age there are but few, I thinke,  
can beare patiently the charges of mar-  
riage, or can endure the vnbridled rage  
of some women : and to speake truth  
vwithout flatterie, if thou takest her rich,  
thou makest thy selfe a bond-slaue; for  
thinking to marry thine equall, thou  
marriest a commanding Mistris. If thou  
takest

takeſt her foule, thou canſt not loue her; if thou takeſt her faire, it is an Image at thy gate to bring thee company. Beau‐  
ty is a Tower that is affailed of all the vworlds, and therefore it is a hard thing to keepe that, when every one seeketh to haue the key. This is the conclusion, riches cauſeth a woman to bee proud, beauty maketh her suspected, and hard‐fauourednes cauſeth her to be hated. Therefore *Diponares* hauing taſted the Martyrdomes of marriage, ſaid, that there were but 2. good dayes in all the life of marriage; vwhereof the one was the wedding day, vpon which is made good cheere, the Bride fresh and faire, and of all pleasures, the beginning is most delectable. The other good day is, when the woman dyeth: for then the Husband is out of bondage and thral‐dome. Yet for all this, a woman is to a man a necessary euill, and one vvhom hee canaot well liue without; ſeeing that there is nothing more hard to find in this world then a good woman, a good Mule, & a good Goat, being three vnhappy

vnhappy beasts. And to conclude, there is nothing more piercing then her outragious words ; more to bee feared then her boldnesse; more cruell then her malice, nor more dangerous then her fury: besides many hurtfull discommodities of their Hufwifery.

## C H A P . VII.

*The vanity and inconstancie of  
women.*

*The Author,  
as before,  
craues par-  
don of all  
modest Re-  
ligious, and  
virtuous  
women,  
whose ver-  
tue bee doth  
honour and  
reverence.*

**T**He most part of women are vaine ; not onely out of weakenesse and example, but also by expresse profession : All their study is how to establish vanity, and about this, they haue great strife and emulation. For amongst these worldly lustres, you shall see women corrupted with delicacies , subiecting themselues to fashions , and aspects of others, losing the vse of their feet , by pleasing their fancy with too much neatnesse, employing the fourth part of their life in attiring themselues : wea-  
ring

ring haire bought out of Tire-womens  
shops, painting their faces, Idolatrizing  
their owne bodies , yet neuerthelesse  
crucifying them with a iust punishment,  
ignorant of all things , yet studying to  
speake well , viewing themselues in a  
Looking-Glass a thousand times in a  
day, and calling consultations vpon a  
particular haire. Poore creatures ! vwho  
in altering the colour of their haire, and  
adding somewhat to their height , by  
extraordinary shooes , would disproue  
the saying of Christ, vwhen hee sought  
to verifie, *that man could not make one  
haire white or blacke, nor adde one cubite  
to his stature.* Make but a collection of  
the time that a curious vvoman doth  
spend through al her life,in dressing her  
selfe , and you shall find that it is more  
then a fourth part of herage.

This curiositie hath some affinity with  
seruitude, who amongst them will ap-  
ply so much time in doing good works:  
and how commeth it to passe,that those  
habits which were giuen vnto man for  
to hide his sinne, are now conuerted in-

Mat.5.36.  
& 6.27.

to

to sinne it selfe ? What is the occasion  
that that, which God hath ordained to  
couer mans shame , serues now to set  
forth his glory ? That that, vwhich was  
an argument of humilitie , is now be-  
come the matter of pride ? There is no-  
thing so contrarie to the will and glory  
of God, as that vaine vanity : for a wo-  
man that hindreth the going of her  
owne feete, by wearing such nice and  
high Pantofles: how can she fly away in-  
to a strange Countrey for Gods cause?  
A flesh that is so delicate , how can it  
endure to take rest , being imprisoned  
for the testimonie of the Diuine Gos-  
pell? A vvoman which by reason of her  
painting,cannot tolerate the heat of the  
Sunne ; how can shee endure the fire  
for the Word of God ? Obserue our  
Preparations to suffer afflictions , and  
peruse our Apprentiship to martyrdom,  
and in the end you will finde that *Salo-*  
*mon* hath not seene such things in his  
time , and that the vanity of vanities  
which he speakes of, is inferiour to the  
vanitie of this age.

But

But let such beware, that the same happen not to them, which the Prophets write against the women of *Ierusalem*; who reproud their pride, their vnshamefac't looks, their rowling eies, their attire, Chaines, Jewels, Bracelets, and other their vaine-glorious fashions. It will happen to you (saith the Lord of Hosts) that in stead of perfumes, you shall haue stinke; in stead of haire, baldnes, and the fairest young men among you, shall passe through the edge of the Sword, and the strongest shall be slaine, and perish in the warres.

C H A P. VIII.

*of Couetousnesse.*

B Vt of all the miseries that happen to Man in this world, these hereafter following, are the greatest.

And first, let vs consider of Couetousnesse, wherewith many men are so farre ouercome, that they will hazard their life to win a little money; that is,

to

to lose their beeing, for to gaine the  
meanes to bee : which misse the end to  
obtaine the accessories; as he which sel-  
leth his Sword to buy a sheath ; or his  
Horse, to haue some prouender ; and to  
gaine worldly pelfe, not to serue his oc-  
casions, but rather for himselfe to serue  
it ; to haue riches as one hath a Feauer,  
which doth more possesse the grieved,  
than he grieved it. To bee like vnto a  
greedy dogs, which lying vpon hay, &  
not eating it himselfe, will snarle if any  
other commeth neere vnto it. O mis-  
erable people, that liue poorely , to dye  
rich ! that are most couetous in their  
declining age, which is to prouide for a  
tedious iourney, when it is euuen fin-  
ished. But a man that feareth God, for  
to auoid so great an inconuenience, will  
consider in himselfe, what is the worth  
and estimation of such drosse : and will  
concept, that these things are oft giuen  
to wicked men, as seducers of mindes  
from true piety, and the diuine know-  
ledge of the Almighty ; who sheweth  
vs what estimation wee should haue of  
riches,

riches, in giuing largely to the wicked; within whose brests it doth fall, as a purse into a stinking priuy. Iesus Christ doth giue vs an example what repute is to be had of it, in committing his purse to *Iudas*, when as he gaue his holy Spirit to his faithfull Apostles. And if hee had thought wealth to haue beene the true felicitie, no doubt he would haue gathered it more abundantly: but hee had not so much, where to lay his head on. He hath willed vs to loue pouerty by his example: And the great King of the World will despise all things, that shall entice vs to affect the contrary. A little wealth will suffice vs to liue well, and lesse to dye happily. Godlines with contentement is great gaine: we are come naked into the world, and naked shall we goe out; peaceable pouertie is much better than troublesome riches. But man is so foolish, that he had rather draw water out of a great disturbed Riuier, with difficulty and perill, then from a little cleere brooke, with facility and ease; had rather take a great masse of gold

1. Tim. 6.

gold with torment and danger, then a little with peace and security; & in fine, he will bee nothing the more satisfied. Moreouer, he thinketh that to bee lost, which was neuer gayned by him : This kind of Auarice is alwayes linked with envy. If peraduenture a man lose his worldly fortunes, (according vnto that which *Salomon* saith : That riches betaketh her to her wings) it doth sometimes distract humane fense; for, to ran-sacke a couetous person, is to flay his skin from his body ; to take from him his riches, is to depriue him of his heart; since that such doe wholy deuote both heart and affection to their wealth.

Who euer saw the sinne of couetousnes more deeply rooted in the world, then at this day: for all the Cities, Provinces, and Kingdomes of the earth, be very shops and store-houses of Couetousnesse and auarice. This is the world which the Prophets did fore-shew, that men ioynē house to house, and land to land, as though themselues would alone dwell vpon the earth.

Coue-

Couetousnesse is the well-spring of miseries : for from thence proceed war and destruction, and the great effusion of bloud, wherewith the earth is ouerflowne. From Couetousnesse proceed Murders, Treasons, Thefts, Vsuries, forswearings, the corruption of witnesses, & peruerting of Iudgements; from Couetousnes, the tedious delayes in Law, and lingring of Suites doe proceede ; And to be short, from thence commeth all kind of wickednesse.

This grieuous sinne is growne so familiar among men, that many liue without mercy, in such sort, that now wee may see the streets full of poore beggers, naked and cold with pouerty, with an infinite number of banished women, driuen out of their Countries, bearing their children in their armes, wanting that which couetous men hoord vp with such cares, that they rather make it their god, and will rather let a poore body dye at their gates, then refresh him with food.

Therefore let vs now leauue these wic-  
E ked

*Couetousnes  
the source  
and originall  
of all wie-  
kednes and  
abomination.*

*Heraclitus Teares,*

Of Envy,  
that cruell,  
abominable,  
and bloody  
vice, which  
doth gene-  
rally raigne  
now in this  
our degene-  
rate age.

ked men, Idolaters of their treasures, with the covetous rich man mentioned in the holy Scripture, and speake of another Vice, which is called *Envy*; a lady wherwith many minds in this new world are grieuously afflicted.

The time is now come, that the whole earth is nothing but a very place of the Envious: a vice which is the oldest of all vices, and hath bin vsed in the worlds infancy: The experience thereof, was approued in the first Age, in *Adam* and the Serpent, in *Abel* and *Cain*, in *Jacob* and *Esau*, in *Joseph* and his Brethren, in *Saul* and *David*, in *Haman* and *Mardocheus*, the which pursued not one another for their riches, but for the envy that the one bore to another. But all this is nothing to the envy which is vsed amongst men at this day: which wicked vice not onely raigneth among the common sort, but also amongst the higher: for when they are mounted to the top of Fortunes wheele, and thinke peaceably to enjoy the fauour of Princes; behold, suddenly the envy of some other

other conspires against them, and causeth them to bee disdained and cast out of fauor. Therefore I thinke there is no other meanes to auoid Envy, then to auoid Dignity and Rule: The reason is, that we are the children of Envy, and he that leaueth most goods, leaueth most envy.

For this cauile, the Elders counselleſt the rich that they ſhould not dwelle neere the poore, nor the poore neere the rich: for the one are enui'd for their wealth, and the other for their pouer-rie.

Much like vnto this is Ambition, which is an extreme desire to aspire to honour and greatness. Amongſt that multitude of people which preſte themſelues in mounting vp, thofe which follow, endeauour to march vpon them that goe before; and at length, three parts of them being driven to stay behind, ſwell with envy and griefe at the reſt: when as thofe that haue attained to the height of honour, draw vp after them their ſcaling-ladders, fearing that

of Ambition,  
the cauile  
of our fall  
and ruine.

Bernard.  
Ambitiono-  
rum ascensio-  
nem pericu-  
loſissima.

# Heraclitus Teares,

*Maledicimus  
superbus est,  
tam impu-  
dens voluntariè sepa-  
ret a Deo.*

*Mans felici-  
tie and hap-  
piness doth  
not depend  
only upon  
greatnesse  
and deginity:  
for content-  
ment exceedeth  
riches.*

otherwise some by aspiring, might paralell their worth. But oftentimes, when they haue possesst themselves with these dignities, they are like Apes, which hauing once climbēd to the top of a tree or house, doe sit, and make ill fauoured faces at passengers, and retaine the people to gaze at their moppes: For then ordinarily their weaknesse doth encrease, and their vices grow eminent, insomuch that they find more care and feare in that state of greatnes, than whē they were most meane. The highest boughes are most shaken by the windē, and the points of Steeples most bearen with stormes and lightening. A man hath least mind to sleepe in beds of silke embroidered with gold. The greatest feare of poysoning, is at Tables furnished with variety of delicate dishes; whereas on the contrary, it hath not bin heard that any haue received hurt out of wooden Cups.

After an innocent travell, sleepe seemeth pleasing in a bed of straw.

yearly wod O. ~~allisiong~~ ~~edsammon~~  
~~wolffisradio~~ **CHAP. IX.** ~~and ob~~ ~~more~~  
*of petry-fogging strifes, and Law-*  
*contentions.* ~~and shorl~~

**B**ut now behold another sort of vanitic, which doth much vexe & trouble man ; A roaring, crying, and turbulent vanity, which is armed with stings, and couered with subtily, which imployeth all the best part of mans life in petry-fogging strifes, and amongst the controuersies of importunate processe. Doe but enter into some great Hall or place of pleading, you will admire at the confused murmure, the corrupted discipline, the wearisome courses, and contentious humours, and will truely perceiue that in carriage of all these things, there is no mention of God, vnlesse perchance in swearing. And that there in the meane time, while that two persons do consume their estates to gaine a processe, commeth a third and beguileth them both of the prey, and often-times their charge in following, sur-

*Take Fees  
with both  
hands, gull  
their Clients,  
and make  
them like  
bare-headed  
Vassals, pray  
and pay  
soundly, for  
their impor-  
tunate bar-  
ring.*

*Heraclitus Teares,*

An excellent  
Simile.

mounts the principall. O how many men do liue by the losse of others? How many would fast without riches, if all those that endeavour to consume one the other, should but enter into familiaritie and friendship, I doe thinke that God doth perceiue this confused and murmuring multitude, in the same fashion as we doe see a little Hillocke full of Ants running together pell mell, without order or reason. Some one knowing these things to bee true, vwill say neuerthelesse, that there is in humane life, some honest study; some laudable knowledge; and many ciuill and religious vertues, which cannot be comprised vnder vanity, but deserue to be much esteemed. In this opinion doth principally appeare the vanity of mans spirit: for if the best of humane actions be but vaine, how much more is vanity it selfe? Let vs first begin to examine Studies and Sciences.

CHAP.

CHAP. X.

*of Philosophy, and the knowledge of  
diuers tonges.*

IN this moderne time, Learning is onely reputed to be the knowledge of Languages, and those that are learned, doe busie themselues to finde out how the Romish women did speake two thousand yeeres since : how the ancient *Romanes* did apparell themselues : how people did then affect Comedies, and to refine some Latine or Greeke words, that are now growne out of vse by antiquitie. This kinde of course is to vse a golden Scepter for to take vp dung, to employ the vnderstanding, which ought to flourish in one, to some base occupation, and to make a feast of nothing but sawce. For the knowledge of these things, is onely profitable to season, no way good to nourish.

Also there are some, that when they haue attained old age, doe then search for words, when they should haue the

*Heraclitus Teares,*

things. Many there are also that begin to reade Grammar, when they are come to vse Spectacles. They learne Rules to speake eloquently in Latine, when they are barbarous in their owne natvie language ; So that their life is a continual incongruity.

Philosophy and the Sciences haue many things not onely more high, but also harder : like vnto Pine-Apples in the highest part of a Pine-tree, which many seeking to obtaine, doe fall in climing for them ; whereas others doe breake their teeth, that striue to open them. Such is this learning, that as it indueth a man with much knowledge ; so also it addeth vnto him more care and trouble of minde. For *Salomon* saith, that hee that doth augment his knowledge , doth but increase his sorrow. Ignorance is never without some commoditie : And in conclusion, when we haue gotten all the precepts of this knowledge, it extends it selfe not farre, and is of small vse. For Man cannot by all his Philosophy, attaine to the perfect

fect knowledge of a small fly, or garden Lettice , much lesse of his owne composition. We desire to trauerse our spirits through all things , but remaine strangers to our selues. Wee will know much, and performe little. To speake more properly, our study is not labour, but rather an idle action , which doth torment vs without any hope of aduancement : Like vnto the Squirrels that runne continually within turning Cages, thinking to get away , when as after all their paines-taking, they stil remaine in the same place. We learne little with great paine , & that little doth scarcely amend our imperfections , but rather oftentimes adde more to them.

One drop of wisedome , guided by the feare of God, is more worth then all humane learning. For what doth it profit a Lawyer in taking paines, to gaine the processe of another, if hee himselfe be at variance with God ? What commodity reapeth a Physician, to iudge of another mans health , if hee himselfe bee not as yet resolued to feele the pulse

Hee that  
knowes  
much, and  
knowes not  
himselfe,  
knowes no-  
thing.

Simile.

pulse of his owne conscience ;

What good is it to any that haue learned the ancient Histories, if they be ignorant of those things that passe in this time ? Or to haue learned by Astronomie the motions and influences of heauen, if they know not the means how to come thither ?

### C H A P. XI.

#### *Of Ciuitill vertues and Pilgrims.*

Here bee some that vndertake long tedious voyages , gaining many Oasts, but few friends , promising to learne much in their iourney , vwhen as oftentimes they returne more foolish then they went ; and perchance hauing circuited the earth , doe sorrowfully bequeath their body to it , for a conclusion to their perfecced resolutions , as flyes when they haue passed many times round about the Candle, at length enter into the flame , after they haue scene so much land there , onely require

require a handfull for to couer them. With this vanity are they justly afflicted, which make long Voyages towards some Saint, for to desire that they may get children, when it may be, at their returne, some officious neighbour hath discharged them of that care.

Yet some againe, perhatice, wil say, that our Ciuell Vertues haue some things that are of more consequence. But heere out of this also doth bud another vanity, seeing that those vertues haue no mention but by Vices : for Choller giues an edge to Valor; Cowardize doth make a man to bee more circumspect and wary ; Ambition, Auarice, and Enuy, are as stings to studie and industry. The feare of an ill report in many women, is the cause of chasteitie : many are sober out of a couetous humour; other for necessity: friendships are contracted, either for the desire of pleasures, or for the hope of profit. The first being no otherwise then a paltry broker, nor the last then a Merchandise. Religion it selfe doth often serue for

Such minds  
incite  
whores ra-  
ther then  
chaste and  
virtuous  
women.

for a cloake to such covetous persons :  
for many follow Iesus Christ (in the de-  
sart, only to haue bread, which is to sub-  
iect their vnderstanding only to the belly,  
& the chiefe of vertues, onely to the  
meanest of vices : but I know not which  
is worse, either to fly away from Christ,  
or to follow him for gaine, to serue him  
for money , or to serue the diuell for  
gaine ; whereth it doth seeme most ini-  
urious, or ignominious towards God,  
either to leaue his Sonne Iesus Christ,  
or in following him wrongfully , to  
make him a Valler to our concupis-  
cences. What can these vertues then be,  
that march vnder the pay of the diuell :  
Surely this is also a great vanity , & ma-  
nifest corruption. Wherefore some (not  
perceiuing any thing in the world ,  
which is exempted out of this vanitie,  
and that vices & impietie haue infected  
all sorts of estates and conditions in hu-  
mane life ) doe thinke to wrest them-  
selues out of it, by confining their bo-  
dies to some desart , and condemning  
their minde to a perpetuall care :  
where

where beeing secluded from all company, they liue in continuall silence, neuer speaking but with God and themselves.

This solitary humour in many, doth proceede from a brutish conceit; in others, from a weake spirit, vncapable of humane societie; in others, from an ambition to bee remarkable for some extraordinaarie profession, and in others out of discontent and envy, that they are wearied in swimming against the current of this worldly stremme; and in hauing receiued all things still contrarie to their desire. Notwithstanding, I doe not doubt, but that there bee some which doe imbrace this sort of solitary life, to banish themselues from the vices of this world, and to serue God with more liberty. But such are much deceipted, who willing to forsake the world, doe returne farther into it by other meanes, and are assaulted by worse temptations: for then passionate griefes, curious cogitations, peccidiall idlenesse, Hypochondriacall

With good  
reason S.  
Austin said,  
That Man  
pleaseth God  
the best,  
that, circled  
with beau-  
ties, in the  
muds of  
Princes  
magnificent  
Palaces,  
could fly  
their allu-  
ring tempta-  
tions.

driacall humours, despaire, presumpti-  
on, and selfe-admiration, doe insensi-  
bly glide into mens spirits, vnder the  
profession of an extraordinary sanctity;  
all which doe render the spirit discon-  
tent of an insolent melancholy, and  
presumptuous devotion, which often-  
times degenerateth into madnes, and  
want of sense. A solitary man, in the  
extremity of his grieses and sadnessse,  
hath no body to comfort him: and  
comparing himself with none but him-  
selfe, hath this conceit, that hee is some  
excellent thing. But then lustfull de-  
sires doe doubly burne within him: For  
man is of this nature, that he thinketh  
those things most beautifull, which are  
farthest remore from him. So S. Jerome  
being in the middest of a Desart, and  
in his greatest abstinencie, doth con-  
fesse that his minde was then amongst  
the Dances, & Ballads of yong maidis;  
and that he did burne with inconti-  
nency and desire. Besides, the Diuell fol-  
lowing Iesus Christ into the Desart,  
doth plainly shew that hee did judge  
that

that place most conuenient for temptation. Then if the Sonne of God was assailed by the Diuel in the Desart, how scapeth an Hermite , or secluded person, that can neuer be exempted? Therefore the surest way for a man to separate himselfe from the world, not with his feet, but with his affection: to expell it altogether from him & his heart, fearing otherwise that departing from this world, notwithstanding hee carrieth it with him. For as it is possible to bee worldly and vicious , liuing farre from the world : So it is possible to leauue the world, without flying into a Desart , and to liue alone in the middest of company ; to be within a Court or Palace, spectator of vanity and troubles, without participating of them; and in the middest of a babbling multitude, to talke only with himselfe, & to entertaine his thoughts with God. And in the meane time, to employ his indeuors to the edification of the Church , stretching out his hand to the erroneous, for to re-guide them into the right way of

*A notable comparison to confound the folly of men, who thinke to avoid temptations, by rendering and making themselves Anchorites and Hermites.*

Sal-

Saluation, rather then to hide his Talent in the earth, and to cut himselfe cleane off from the body, and all ciuill societie, as an vnprofitable member. So did the Apostles and those glorious Lampes, which haue enlightened the Church of God, and which shine amongst vs to this day, they beeing dead.

I know well, that the opinion of *Aristotle*, in the beginning of his Politiques is true, that hee which is of a solitarie disposition, is either of a most divine, or very base spirit, because that he doth estrange himselfe from all society, either for that hee hath vertues more then humane ; or that hee is so contemptible, and meane, in respect of Man, that he is vnworthy to approach neere him. But let him know which doth affect solitariness, because he doth surpass all men in vnderstanding and vertue, that he ought to repell that humour, and to condescend by humilitie and meekenesse, to the imperfections of others, labouring for the good of the Church,

Church or Common Wealth, either by word or worke : For what are all those perfections more then shaddowes, and obscure traces of those perfections that are in Iesus Christ ; notwithstanding he tooke vpon him our shape, and conuer-sion among men, that thereby he might sauе them, and winne soules to heauen. Therefore to conclude this point, If to flie from the World bee a vanity, how much more to follow it ? If vices and torments do harbour in the desart, how much more in presses and throngs of people ? Truely, if vanity bee in euery place, let vs say, that all is torment and affliction of Spirit.

*Non quare-  
christus  
Iesus glori-  
am suam  
omnia. Igli-  
tut relinque-  
re debes eti-  
am te ipsum  
spernere &  
abnegare ut  
frustris ani-  
citia Ihesu  
chrisji.*

**C H A P T E R X I I.** Boq ylduoh  
*of old and decrepit age.*

**B**UT in the meane time that man is busied about al these vaine conceits, while he is pushing time with his shoulder, endeauouring nothing all dayes of his life, but to rise, and to goe to bed, to

*BoA*

F

apparell

apparell himselfe, and to make himselfe vnready, to fill his belly, and to euacuate his stomacke: which is no more then a circle of the selfe same importuning occupations; much like vnto a Millers horse, that alwaies treads one compasse. While he is thus busied with such occasions, behold, old age stealingly arriueth, to which few doe attaine, and all desire: But if any doe peraduenture gaine that time they desire, to haue it prolonged to the vtmost; this age (being as Grapes which haue lost their iuyce, and as the sincke of mans life) is without question, the most vnhappy for those men that are worldly, as no the contrary it is most blessed for such as are godly: For worldly men in this age are doubly possest with waywardnes; their feare and distrust doth increase, their judgement waxeth weake, & begins to diminish: Wherefore we do wrongfully call a melancholy humor, wisedome, a disabilitie, sobriety; because old age leaueth not pleasure, but pleasure leaueth it.

And

And therefore he doth vndeseruedly complaine, that the time and manners of men are changed into worse, while nothing is changed but himselfe : for in his youth all things pleased him, if they were neuer so bad ; in his old age, all things dislike him, if they were neuer so good : Like vnto those which being in a Ship, thinke that the banks moue, when it is onely themselues. It is also a vice incident to this Age, to speake much, because they are no more able to performe any thing ; and that they also thinke themselues most fit to propose precepis to youth, and to declare things of time long since : Like vnto a declining State, as that of the Romane Empire, where there are many talkers, but few valiant, & not much different from the aged time of the world, where are many curious disputers, but few of the true Religion. In this Age also, doth increase the loue of wealth ; and earthly cares doe summon new forces against man, he waxeth all gray, and every thing in him beginneth to

*Heraclitus Teares,*

wither, onely his vices excepted.

That auncient man, of whom the Apostle maketh often mention, beeing ready to dote, waxeth not old in worldly age, but then he is in full vigour : He therefore feareth approaching death, and holdeth his life like vnto an Eele, which slideth away. In the meane time, he determineth of tedious designes, and heappeth vpriches, as if death stood a farre off, and durst not appeare.

But now that age is come, and the time that he ought to rest, his griefes and dolours are renewed, the heart afflieted, the braine troubled, the face withered, the body crooked, the sight dimmed, the hayres faine, and the teeth rotten, and to be short, the body is as it were, asimilitude of death : yet doth he prepare himselfe least, to gaine the future blisse ; and though many times death takes for a gage one part or other of his body, as an arme, an eye, or a legge, to serue for an aduertisement that he will shortly fetch the rest, yet he is so affianced to the earth, that

*Simile.  
A pitifull  
example  
of Mans  
wolfe-like  
appetite, his  
infatiate  
desire of  
riches, and  
ugly terror  
of deformity.*

he

he is vnwilling to goe to it, wher-  
nothing remaineth in him, but euill.

C H A P. XIII.  
*of DEATH.*

Hus after Man hath sorrowed all his dayes, vnder the heauy burthen of his sinnes, and in conclusion of all this vnproufitable & wearisome trauell, behold the approch of death, before he hath learned to liue, much lesse to dye: The most part beeing taken out of this world before they know to what end they entred in; they would willingly prolong the date of their life, but death admits no composition: for it hath feet of wooll, but armes of iron; it cometh vnsensibly, but having taken once hold, it neuer looseth her prize. To this pace or step, man commeth so slowly as possibly he can: For if a Ship should sink among the waues two hundred leagues from Land, notwithstanding every Passenger would striue to swim, not with

Than the  
Day of  
Death there  
is nothing  
more cer-  
taine, nor no-  
thing uncer-  
taine.

*Heraclitus Teares,*

an intent to saue his life, but to repell death for some minutes, and to render nature her last inevitable tribute. Euery man trembleth at this passage, and laboureth to settle himselfe here, yet is forced at last to yeeld vnto Death; and yet by no meanes may bee knowne after what manner hee shall end his life. Some there bee that are forced to dye by hunger; others, by thirst; others, by fire; others by water; others, by poison; others, are smothered; others are torne in pieces by wilde beasts; others, devoured of the Fowles of the aire; others are made meat for Fishes, and others for Worms: yet for all this, Man knoweth not his end; when hee thinketh himselfe most at rest, hee suddenly perisheth.

b What a dreadfull sight is it, to see him lying in his bed that is oppressed with the paines of Death? What shaking and changing of all the bonds of nature will he make? the feete will become cold; the face pale; the eyes hollow; the lips and mouth to retire; the hands

hands diminish ; the tongue waxeth blacke ; the teeth doe cloze ; the breath faileth ; the cold sweat appeareth by the violence of sicknes. All which is a certaine token that nature is ouercome.

But now when it commeth to the last gaspe , or at the sorrowfull departure that the soule maketh from his habitation , all the bands of Nature are broken. Besides, when the Diuell or wicked spirit is assured of our end , what furious assaults will hee make against our soules, to make vs despaire of Gods mercy? It is the hour when as Satan doth his power to striue against God , for to hinder the saluation of mankind ; and he is more boisterous in these latter dayes, for that he knoweth that his time is but short , and that the end of his kingdonie is at hand , and therefore he is the more enflamed : for he neuer more tormenteth those whom he doth possesse , then when he knoweth that he must depart.

But now when Man hath passed the

*Heraclitus Teares,*

\* Nota.  
This is  
weighty to  
be observed,  
not ouely of  
the poore  
and inferiour  
persons, but  
more to be  
apprenged  
with feare,  
by the most  
mighty So-  
ueraignes  
and greatest  
men of this  
world, that  
they may not  
buyl their  
happinesse  
upon the de-  
ceitfull  
ground of  
their riches,  
and transi-  
tory posseſſions.

bitter anguish of Death, where is then  
become his glories ? \* Where are his  
pomps and triumphs ? Where is his  
Voluptuousnesse and Wantonnesse ?  
Where is his Maiestie, excellency and  
holiness ? They are vanished as the  
shadow, and it is chaneed to them, as to  
the garment that the wormes haue ea-  
ten ; or as the wooll that the moth  
hath devoured.

Let vs behold Man, when hee is in  
the graue ! Who euer saw a Monster  
more hideous then the dead carkasse of  
Man : behold his excellency, Maiestie  
and Dignity, couered with a lumpe of  
earth. Heere you may see him that was  
cherished, reverenced, and honoured,  
even to kisse his hands and feet, by a so-  
daine mutation, become a creature most  
abominable; and to them it happeneth  
as Salomon writeth in his booke of  
*Wisdom* ; What hath it profited (saith  
he) the pride and great abundance of  
riches ! All these things are passed as is  
the Arrow shot to the white, or  
as is the smoke that is dispersed with  
the winde.

The

The sole memory of Death, mournfull Funerals, and the reading of Inscriptions, engrauen in Sepulchers, doth make the very haire to stare and stand an end, and strikes Man with an horrour and apprehension of it.

Some represent Death terrible to the aspect, and deprived of flesh; other consider it with compassion, mixt with dread. Some particular than, which not long since was clad in Silke, and shined with Diamonds, is now assaulted with troupes of Wormes, and breathes forth intolerable sentis, while that his heyre doth laugh in secret, and enjoyeth the fruit of all his labour, which hee himselfe neuer enjoyed. And neuerthelesse in this his very dust & corruption, doth appeare an Ambition, and pride doth rest within his Tombe. For then behold, stately Sepulchers, engrauen stones, that report some famous actions, and proud titles vpon his Tomb, set out with false Narrations, to the end that Passengers by may say, Here lyeth a goodly stone, and a corrupted body.

Death is a terror to those ignoble minds, whose pride of life, makes them weake, timorous, & most undoubted cowards to the least obiect Death shall present.

The Rich unprofitable Mizerburns in Hell for his Auarice, while his sonne in the world, dancing a wbole on his Lap, sets all prodigally flying.

## CHAP. XIV.

*of the terrible Judgement Seat of God.*

Being dead in this world, hee must then appeare before the Judgement Seat of God, with such a terrorre to those that consider it well, that there is no member but trembleth. It is the Day that the Lord will come like a tempest, when every ones heart shall fail them, and all the world shall bee astonied: for even as Lightning which riseth from the East, and extendeth to the West; so shall the comming of the Sonne of Man be. Tribulation shal then be so extreme and great, as the like hath not beeene seene since the beginaing of the world, till now, nor ever shal be the like: The Sunne shall be darkened, and the Moone shall giue no more light: the Starres shall fall from Heauen, and the waues of the Sea shall rage, & men shall bee amazed with feare, and the powers of Heauen shall moue.

Woc.

Woe shall be in those dayes to them  
that are with child , and to them that  
giue sucke. For as it was in the dayes be-  
fore the Flood, they did eate & drinke,  
marry, and were married, euен vnto the  
day that *Noah* entred into the Arke, and  
knew nothing till the Flood came, and  
tooke them all away: So shall the com-  
ming of the Lord be; and then all kin-  
reds of the earth shall mourne, and shall  
hide themselves in Dens , and Caues,  
and in the Mountaines , and shall say  
vnto them, Fall vpon vs, & hide vs from  
the face of him that fitteth vpon the  
Throne.

Blow out the Trumpet, saith the Pro-  
phet *Joel*, that all such as dwell in the  
world may tremble at it : for the Day  
of the Lord commeth , and is hard at  
hand ; a darke day, a gloomy day ; yea,  
and a stormy day. Before him shall be a  
consuming fire, and behinde him, a bur-  
ning flame. Then the dead that are in  
the graues shall rise, and come forth; the  
bones and the other parts shall finde out  
their ioynts, for to ioyne againe toge-  
ther

## • Heraclitus Teares,<sup>10</sup>

ther with the body, that the earth hath purifid, and corrupted.

All those that the Beasts and Birds of the ayre haue deuoured ; all those that the Sea hath swallowed vp ; all those that are vnvapoured in the earth, and all those that the fire hath consumed, shall bee reduced and brought to their former estate.

All the bloud that Theeues, Pyrats, Murderers, Tyrants, and false Judges haue vnjustly shed , shall then appeare before the Majestie of God. So that there shall not one drop of bloud bee lost, from the time of *Abel*, that was the first slaine of men, vnto the last , so that there shall not one haire perish.

If the vaile of the Temple did break with the Earthquake, the Sunne darken and change his brightnesse , for the wrong that was done vnto I n s v s C h r i s t being on the Crosse , although in nothing he did offend : what countenance may the poore sinners shew, that haue offended him innumerable times ? who then shall abide

the

*Tunc:*  
Post unam  
voluptatem  
sequuntur  
mille dolos.

*Simile.*  
Most worthy  
to be read  
and considered  
with  
terrous and  
true repon-  
tance.

the shining brightnesse of Gods Maiestie, sitting vpon his Throne of glory?

It is the dreadfull houre, when wicked Monarkes, Kings and Princes shall giue account of their vnlawfull exacti-  
ons that they haue made vpon their Subiects; and of the bloud that they haue wrongfully spilled. It is the houre, wherein Merchants and such as haue traded in the circle of the world, that haue beguiled and sold by false weights and measures, shall render a iust account of the least fraud that they haue committed. It is the houre that couetous men and Vsurers, that haue beguiled some, & vndone others, shall pay them-selues the cruell interest of that which they haue ill gotten. It is the houre, when Magistrates and wicked Judges, that haue corrupted, violated, and sus-  
pended Iustice, shall be accountable for their corruption and iniquities. It is the very houre, wherein Widdowes, Orphanes, and other afflicted persons shall make their complaints before God, of the wrong and oppression that haue  
beene

*Ver Aeter-  
num plenis-  
fima delitia-  
rum quam  
pura es.*

*The Maiesty  
of God in  
the generall  
Judgement  
Day, shall be  
more terrible  
to the impio-  
rous Monarks  
of the earth,  
then either  
the world on  
fire round  
about them,  
Hell gaping  
so small  
the vely  
Fiends to  
torture, or  
the paines of  
Hell can af-  
right them.*

*Heraclitus Teares,*

beene shewed them. It is the houre wherein the wicked shall say (repenting in themselves , troubled with horrible feare) Behold, these which in times past we had in derision, infamy, & reproach, are now accounted among the children of God, whose portion is amongst the Saints. It is the houre wherein foolish and dumbe persons shall be more happy then the wise & eloquent. Many Shepheards and Carters shall bee preferred before Philosophers ; many Beggers, before rich Princes and Monarchs ; and many simple and ignorant , before the witty and subtile.

Let vs therefore that are Christians, looke to our selues, and take heed wee bee not counted vnder the iudgement and sentence of the most greatest miseries of all miseries. The which sentence is recited in the 25. Chap. of S. Mathew, where it is said ; *Go ye cursed into everlasting fire.*

CHAP.

CHAP. XV.

of HELL.

Many and great are the miseries which man suffreth in this world, but yet all of them are but as Roses, in respect of the Thorns which follow: for the vanity and trauaile of the temporall life is a happinesse, in regard of the torments of eternall death, which doth swallow the most part of men. It is a large way which leadeth to perdition, and few doe find the way of Saluation. Death commeth here to leuy soules for Hell, and doth enroll great and small, learned, and ignorant, rich, and poore; yea, many which are esteemed holy, and liue couered vnder the cloake of Hypocrisie, to the end that they might goe to Hell with the lesse noise, and not be stayed by the way.

This Hell is a place offlames, and yet there is perpetuall darknesse, where soules doe waxe old, and yet neuer die, and

*Remember  
Hell is not  
a feined, but  
a place most  
furme, most  
fearefull.*

*Punitentia  
sera raro  
vera.*

and where they liue, continually to die: Where they burn without consuming; where they mourne without compassion; are afflicted without repentance; where torment is without end, and past imagination. There the ynpappy sick man, which refused to give poore Lazarus a crumme of bread, doth now beg of him a drop of water, although whole Rivers bee not sufficient to extinguish his heat. What if the rods that God doth punish his Infants withall, doe sometimes make them almost despaire, and eu'en curse the day of their Natiuitie, as Job and Jeremy did? What are those afflictions that hee doth oppresse his Aduersarie withall? It is a horrible thing (saith the Apostle) to fall into the hands of the Litteng God. For because hee faith in his anger; as it is written in the 92. Chapter of *Deuteronomie*, I haue lifted my hands towards heauen, and said, I am the everlusing God; If I whet my glittering sword, and my hand take hold on judgement, I will execute vengeance on mine enemies,

mies, and will reward them that hate me. Praised be God, which hath deliuered vs, and drawne vs from that burning furnace of hell, by his Sonne Iesu Christ : who (as S. Paul saith to the *Galatians*) was reviled for our sakes, & hath called vs out of perpetual darknes, to his maruellous light : *I. Pet. 2. 9.* Is it possible for vs to be ignorant what that torment is, & not know how much he hath suffered for to retaine vs in feare, and so make vs know the greatnessse of the grace of God, and the excellencye of our Redemptiō in Iesu Christ his Son, who is also God eternally blessed.

This precedent discourse hath led vs through all ages, and through all the most ordinary conditions of humane life; yet in this voyage, we haue knowne nothing but vanity and torment of spirit: And it hath chiefly appeared, when we haue cast our eyes vpon the diuine prouidence of God, which doth from the highest Heauens view all the actions of man, not as an idle spectator, but as a wise Conductor, and iust Judge : And

How God's incompre-  
hensible  
Providence  
frustrates  
the designes  
of men,  
making  
their enter-  
prises of no  
validity.

there from aboue, he laughes at the desaignes of great men, & frustrateth their enterprises, destroyeth their tongues & spirits of Babylonian builders, ruineth their greatness, and breaketh their Scepters into shiuers ; teaching man that he is nothing but dust, and his wisedome but meere blindnes, to the end that hec may learne to contemne the world, and transport his hopes from earth to heauen ; & that hauing scene some beames of this terrestriall splendour, which vanisheth as Lightening, he doth say with S. Peter, It is good that we be here, let vs make our selues heere Tabernacles. Happy is that man, which hauing well knowne the vantiy of this world, doth retire towards God ; thot he beeing in a sure Hauen a farre off, and that being vnder his shaddow, as vnder a sure couered place, may contemplate the ruine of the wicked, the instability of their desaignes, the folly of their hopes, and the effects of the Iudgement of God. Thereupon the Prophet *Danid*, in *Psal.* 92. saith also : *O L O R D, how glorious*

are

Luke 9. &  
99.

are thy workes! and thy thoughts are very  
deepe: an vnwise man knoweth it not, and  
a foole doth not understand this. When  
the wicked grow as the grasse, and all the  
workes of wickednes doe flourish; then they  
shall be destroyed for ever. It behoueth  
vs, heere to note carefully, that this  
Psalme is intituled, A Song for the Sab-  
bath day: for by it hee doth aduertise  
vs, that this meditation requireth a qui-  
et and resting spirit, which beeing re-  
strained from the presse of humane acti-  
ons, doth retire it selfe into the House  
of God, according to that which hee  
saith in the 73 Psalme, where he doth  
confesse, that the prosperity of wicked  
men hath offended him, and that hee  
could hardly digest it, vniill that he had  
entred into the Sanctuary of the Al-  
mighty, and considered the end of such  
men: For, to vnderstand what the true  
happinesse is, and to vniemaske himselfe  
to the imaginary felicitie of this world;  
it is not necessary to goe to Philoso-  
phicall schooles, or to build his resolu-  
tions vpon the opinion of the Vulgar,

*Heracitus Teares,*

*Consider the  
subtilty of  
Satan, and  
mans sudden  
ruine.*

*Memento  
decimo sexto  
die Octobris,  
filio Antiquo  
& quinto  
die Octob.  
filio Novo.*

*MDCXXIII*

*Of the vaine  
glory of men  
most corrup-  
tible and  
transitory*

but to enter into the holy House of God, and there learne what the difference is betweene the riches which he scattereth vpon this great multitude, and that which he reserueth for his little ones, what the vncertainty of this worldly prosperitie is, in respect of the certainty of Gods promises. But vwith what insensible chaines doth Satan lead men into perdition? How doth he triumph ouer those which triumph in this world: how they that thinke themselves most sure, are vpon the point of their ruine and perpetuall destruction?

Let vs furthermore consider how vaine the glory of man is, in that some one doth boast of his particular strenght, wherein it is impossible for him euer to equall a Bull.

Some other doe glory in their beauty, when as it is onely a superficiall colour, which couereth the bloud, bones, and braines, hideous things to see. It is also a thing that age and many maladies haue power to deforme.

Some other doth glory of his ho-  
hour

nour and greatnessse; when indeed he is possesst in this state, with most trouble and feare, and lesse liberty: besides, he is mounted so high, that he cannot fall but with breaking of his owne necke.

Some other doth glory to bee more drunke then his companions, but if his belly bee greater in capacite then others, notwithstanding it will never exceed a Barrell.

These former things are generall; for vanities and miseries are common to all men; since that sinne hath subiected mankinde to them. But notwithstanding there are some more then other, which are made examples of extreme misery. As poore beggers, which are constrained through necessitie to lye upon the bare paument; as Gally-slaues, and as those miserable slaues which are made incencaries;

The hundredth part of humane kinde doth imperiously and impiously torment the rest, and those that are feeble and meane, serue as preyes to the mighoydost to souldier in stansibz tuO

*The iust reward of  
Kings proud  
mounting  
Fauorites.*

*Necessitas  
non habet  
legem.*

*Heraclitus Teares,*

Amongst the Turkes and Pagans, which posseſſe three parts of the world, men are bought and ſold in the ſame faſhion, as horses in a Faire: for the buyer, marketh their ſight, maketh them ſhow their teethy and feeleth the ſinewes of their armes and legges.

Great Princes keepe millions of chaſned Slaves for to labour, in making of Sugar, in working of Mines, to ſerbo in Gallics at ſea, and to perorme ſuch kinde of feruilitie, that Death is more tolerable to them then this kinde of life.

There are certayne people, which haue for the ſpace of ſix moneths continually eight, who liue in Caernes, and in the extremitie of the extreameſt degree of coldneſſe, hauing no heat to comfort them, but onely crucky.

Others there are on the contrary, who liue amongſt Sands, continually foorched by the Sunne, a countrey barren in fruits, and fertile in Serpents and Lyons.

Our climate, in reſpect of ſuch inſignia, is of moderate temperature,

perature, is as the garden of Nature, where God hath planted most wealth and riches : but where hee hath reaped least fruit of gracefull actions: And where these naturall blessings are so ill husbanded, that amongst all that abundance, there is nothing to be seene but misery and pouerty.

Now that we haue formally and superficially represented as with a coale the vanity and misery of our Nature, and the actions of Man: Let vs now examine his thoughts. *David in the 94. Psalme saith:* *The Lord knoweth the thoughts of man that they are vanity.*

For if any could but make a true collection of his thoughts, which haue onely passed through his brain in one day: the confused multitude, and varietie of them, beeing all very foolish, would astonish him. The diuers fictions and strange *Ideas* that Painters concir in respect of these, are nothing. For some man, when he hath settled himselfe in his study, or some place where he thinketh to haue his spirit busied about the

of the va-  
nitie of hu-  
mane  
thoughts,  
desires, and  
judgements.

Idle & most  
unprofitable  
thoughts.

*Read Suetonius Worke.*

*A true Si-  
mile of those  
that build  
Castles in the  
ayre.*

*A principall  
and most  
worthy ob-  
scrution.*

most serious affaires, doth then begin to count the Quarrees of his window ; or as the Emperour *Domitian*, to pursue little flies both with eye and hand.

Some one againe perceiving himselfe destitute of company , and being very pensive, doth advise with himselfe what he would doe if he were a King : or if that he had a million of Crownes, how he would spend them : or thinking of his own domesticke affaires, doth thred a chaine of tedious hopes, and by degrees becommeth very rich in his discourse : at the conclusion of which, he frustrateth all that imagination, and returning to the consideration of his present pouerty, hee moderateth his passions. Yea also during the time of Sermons and Prayer (when God speaketh unto vs, or we to him) our minds are abstracted, & thinking of some other thing.

There if our best actions are infected with idle cogitations; how much more over unprofitable houres are ill spent time ?

These frivolous thoughts, mixed with

with vaine desire, and a like ignorance, do labour the mind, and giueth it no repose: for man in his solitary thoughts doth ruminate the euils past, vexing himselfe with the things present, and fore-fearing things to come; yea, those things that shall never happen: he changeth his doubtfull feare, into certaine miseries: many being miserable, out of a feare that they shall bee miserable; and many dying, out of a feare that they shall die: Every day hath sufficient affliction to torment vs. For who can euer bee in ease, if all the past and future euils doe render them-selues present to vs: the first by our memory, and the last by our feare? This naturall vnrest, is the cause that Man loueth change, like unto one that is sicke, who desireth continually to change his bed: Yet notwithstanding findes himselfe more distempered in the last then in the first, thinking no repose to be but in weariness. For he alwayes carrieth his griefe with him, and findes little ease in changing of sides; yea, I dare say, if

*The profit of  
solitarinesse.*

*Deadly  
un-  
able to the  
foole.*

*Mans uncer-  
tainty where  
to rest.*

God

*Heraclitus Teares,*

God had placed Man betwixt good and euill, to take his chioise of either, and as it were to cut what hee thought good out of the whole earth, his blindness is such, that hee would quickly conuert it into ill. If God send such no grieves, they wil send themselues some. If their owne grieves doc not trouble them, the happiness of others will torment them: and enuy is more stinging then affliction.

*Foolish and  
vaine de-  
favers.*

From it also doth it proceed, that men desire alwayes they know not vwhat themselues: they are greedy to desire, but weake to put in Execution: as a Bird that doth couet to fly, but yseth onely one of her wings.

Also men are distracted with contrary cogitations.

One complaineth that his Wife is dead.

Another that shee will not dye.

One mourneth for the losse of his children.

Another that hee hath some that be very wicked;

One

One disturbed with busynesse, prai-  
seth domesticke repose, and that o-  
pinion of *Saul*, who did rather affect  
to live obscurely in the basest pouerty,  
then to bee exaltes to the highest Digni-  
tys. cannot bee bellowed.

Another being excluded from pub-  
lique command, doth notwithstanding  
breake his own necke to attaine it.

Every thing doth seeme to vs beauti-  
full, but that which we haue; and no-  
thing delighteth vs, but that which wee  
cannot obtaine. Nothing doth so much  
rioyce vs, as the hurt of another man:  
of fame decay in Fortune wee smile;  
but it grieueth vs to see him receive any  
Honour.

In this vanity of thoughts, and vn-  
certainty of desires, doth appeare a  
great weakenesse of spirit: for our af-  
fections are swayed more by gestures,  
and externall appearance, then by the  
thing it selfe. Like unto some Specta-  
tors at a Tragedie, who notwithstanding  
that they know the argument to be  
fabulous, & nothing concerning them,  
doe

*Heraclitus Teares,*

*Despair  
animates  
man to ha-  
sten the de-  
struction.*

*The strong  
operation of  
conceit.*

doe weepe out of compassion, when as they will not shew a teare for their own vnfained griefes.

Some there bee also that hang themselves out of despair, which the selfe-same houre would haue runne away from the thust of a sword, because that this last kinde of Death commeth accompanied with horrour and feare, whereas the former is so quickly dispatched, that the sight of it doth nothing amaze one. Opinions doe more gouerne vs, when the things themselues many doe sometimes eat meat which they know not, and yet they finde it pleasing to the taste; but after, vwhen some one hath told them what it is, their conceit will make them so sick at heart, that they will vomit it vp againe.

Some others haue more feare of a Mouse, or a Hem, or a Toad, then of a sword; certaintely such peccish weakness, or fantastical actions doe gouerne our imaginations.

Truely I know not how, but men study to deceiuie themselues. Sometime will

will recite a tale for truth, which hee knoweth to be most false, and that so often, and with so great assurance, that himselfe in fine doth beleue it.

A Husband that knoweth his Wife to be deformed, notwithstanding, because shee is painted and disguized, will begin to perswade himselfe that shee is faire, and shee her selfe will beleue it, and thinke to be reputed so.

How many bee there which beleue in a Religion, because they will beleue it, which contest against their owne sense, which say among themselues, that surely is absurd, and not agreeable with the Scripture, I will haue it thus, and will beleue so. This is to haue a constrained beliefe, not to haue his will subiected to Religion, but Religion to his will.

The infirmitie of mans iudgement doth especially shew it selfe in Religion: for what he thinketh touching the seruice of God, doth manifestly appeare by his exterior actions. In matters of newes wee doe sooner beleue one

*Heraclitus Teares,*

one that hath seene it, then the common report.

But in matters of Religion it is contrarie, for most doe follow the vulgar opinion, which is as much as to main-taine that which is most absurd; and then to hide himselfe amongst the multitude.

Obserue many other things, which any may easily perceive to be most ridiculous:

As to cloath in Silke and Gold the images of men; while that a poore Beggar goeth naked, which is the Image of God.

To weare a Crosse hanging downe vpon the belly, while that the belly is an enemy to the Crosse of Christ.

In going to a Bawdy-house, or returning from some wicked fact, to say certaine Pater-nosters.

To kneele downe at the boxe which keepeth the Host, when it returneth empty from some sickle body, as when it went full.

To adorke the Host passing by a little boxe,

*The vaine  
and superfluous follies of  
ignorant Idolaters.*

boxe, and not to respect it in a mans bo-  
die, which is come newly from recei-  
uing it.

To make their Creator with words,  
and presently to deuoure him vwith  
their teeth.

To bee insolent and debosched one  
day before Lent ; and the next day  
following to bee very graue and sor-  
rowfull.

To employ their blessed Beades for  
to obtaine remission of their sinnes.

After the death of any great Perso-  
nage, to cloath with blacke the Image  
of our Lady , to the end that shee may  
participate of their griefes.

To whip themselues in publique, for  
to content God , or to release a soule  
out of Purgatory . In honour of the  
Saints, to burne Candles in the midst of  
the day.

To conclude, man hath forged many  
strange things in his braine, and would  
haue God to approue them. Nay , he is  
come to that passe, that hee doth assume  
to himselfe the distribution of Offices  
in

*Groffe errors  
which like a  
foggy mist  
blind and  
confound the  
sight and  
sense of men.  
Adherents  
of the Church  
of Rome.*

in Paradise, making one Protector of a Countrey, another a healer of some particular disease, as if little Ants had power to dispose of affaires belonging to the Crowne of France.

*This is also a vanity of vanities, and an extreme imbecilitie of judgement.*

Our selues which haue the true Word of God for a rule to frame our actions by, are not exempted : and our folly and vanity doth mixe it selfe with our best actions. For in our ciuill actions, if we haue need of counsell, wee presently addresse our selues to some friends. But in matters of Gods diuine seruice, we take counsell of our minds, and concupiscences, which are our domesticall enemies.

If money be due vnto vs from one, we had rather alwayes haue the money then his promise: in celestiall matters it is contrary. For the holy Gospell is an obligation, by which God hath promised vs saluation, and hath sealed it with the bloud of his Sonne: but we had rather keepo the obligation, then receive the

the paiment, which is due at the day of death: nay, wee doe endeour to prolong the date of it.

Some doe record in the Emperor *Honorius*, a great simplicitie, and childish weakenesse: that having a Hen, nominated by him, *Rome*, which he did cherish, and so infinitely affect, that when one came unto him, and said that his *Rome* was lost, he answered very sorrowfully, *Alas! she was here but euen now.* But the other replying, said, *And it please your Highnes, I speake not of a Hen, but of your Citie of Rome,* which hath beeene surprized, and sacked by *Alario Goth.*\* The Emperor hearing this, was somewhat comforted, i thinke, that losse to bee more tolerable.

Such is our simplicitie, wee will not suffer one to touch our riches, but we will indure any to entice vs to vice; to seduce vs into errore, and to poison our soules.

It is a great folly to refuse a medicine, because the Physician is not eloquent: Why doe wee not then make account

We must not  
think to  
make with  
our wealth  
and worldly  
riches a com-  
position and  
truce with  
Death; for  
Nature re-  
quires a tri-  
bute at our  
hands.

\* A Simile  
worthy of  
observation.

\* Wee are so  
rooted in this  
worlds abo-  
mination,  
that we pre-  
fer a minute  
of worldly  
pleasure, be-  
fore heauens  
everlasting  
joyes, incom-  
prehensible  
and immu-  
table.

and estimation of the preaching of the Gospell, if the Preacher bee not eloquent, seeing that the holy Gospell is the medicine of our soules.

Is it not then an extreme brutishnes, for some vicious person to slighten the holy Writ, because it is not adorned with Flowers of Rhetorick? What is the reason then, that the Word of God doth please vs, if it be not decked with Flowers, and composed with Art, seeing that it is that sacred worke, and Doctrine of Reconciliation with God? Wee doe not receive willingly the correction of our Parents, if it bee not very milde. This is also a vanity, distaste, and childish humour.

Touching our Judgement which we haue of others, either in esteeming, or contemning them, it is most vaine, and ridiculously ignorant.

For if there be a question about burthens, wee account him most strong, which can carry the heaviest. On the contrary, about quarrels wee esteeme him the most valiant, which can beare nothing;

nothing ; attributing force and valour  
to weakenesse and impatience.

In matters of ornament, we doe not  
judge of the goodness of a sword, by  
the beauty of a scabberd : nor of the  
metall of a Horse, by the fairenesse of  
a Bridle and Saddle. Why doe we then  
measure our estimation of a man, either  
by his good or bad apparell ? And if it  
be necessary that we salute one for the  
stiffe of his cloathes which he wearcth,  
why doe wee not salute the same stiffe  
in the Shops ? Why doe wee judge dis-  
creetly in the estimation of vaine and  
triviall things ; when as in a matter of  
such importance, as of the estimation of  
man, we are most voide of reason ? So  
some doe respect a Merchant, or Rent-  
gatherer, because hee summeth vp ex-  
actly his accounts, when hee illmeth in  
such fashion, that he cannot giue an ac-  
count vnto God.

Some labour to till their Gardens,  
and other grounds, and by it winne  
much praise ; when as themselues are  
barren, & bring forth no fruit of good  
workes.

Men ought  
not to be re-  
garded nor  
respected for  
their gallant  
and gorgeous  
apparell on-  
ly, but more  
for their  
virtues.

## Heraclitus Teares,

Wee are much vaine and childish in our feares, as in any other thing. For as little Infants doe play with fire & burne themselues, but feare when they see their Father comming, masked with a frowning countenance towards them: So men desiring to dally with pleasures, because of their lustre, at the length lose themselues amongst them: yet notwithstanding they feare God their Father, when he commeth vnto them vnder the maske of afflictions or death.

Also man doth ingender in himselfe either foolish or pernicious feares.

Some one being iealous that his wife doth affect others, endeouureth to espy and search out that which he feareth to finde: and by this meanes angreth her so, that she seeketh to be reuenged, in such nature which hee formerly suspected.

Some other fearing to liue without honour, committeth such things as subiect his body to some cruell torment, and staineth the memory of him with perpetuall infamy.

Some

*Man full'd  
in the Laby-  
rinth of plea-  
sures, knows  
not how to  
get out.*

Some other feareth the want of riches , but hee shall want it , and dye without it.

*The custome  
of the world.*

Some againe feareth he shall die before marriage, but God well obserues that time, and by wedlocke will make him twice miserable.

*Marriage  
without loue  
and meanes,  
breeds the  
most wofull  
experience  
of a misera-  
ble life.*

When I consider what humane wisdome is, I finde it agreeable to the industry of Moles , which digge vnderground with much dexteritie , but are blind when they come into the Sunne.

So wee haue much skill in earthly affaires, to sell, to couenant, and to supplant any one.

But take one of these men vwhich is most subtil in these things, and bring him to the brightness and light of the holy Gospel, and there he is altogether blind, and of a selfe-conceit will continue so.

For during the time that hee doth foresee future euents, and alterations of estate, hee is ignorant of his owne destruction : while that he discourses on

*Worldlings  
most wise in  
knowing the  
way to get  
riches : but  
to seeke after  
the riches of  
Heauen dull  
Animals.*

*Heraclitus Teares,*

the affaires of Kingdomes, hee is a  
Slau to the Diuell : And notwithstanding  
that blind iudgement of his,  
dareth contest against the Euer-living GOD, the folly and foolish-  
nesse of the children of darknesse, a-  
gainst the Diuine wisedome of the Fa-  
ther of Light ; and the discretion of  
man, against the Prouidence of the Al-  
mighty. For the wicked do couer them-  
selues with silence, craft, and dissimula-  
tion. Like unto little children, which  
think that they are sufficiently hidden,  
when their eyes are cloed ; Beleeuing  
that no body seeth them, when they see  
no body. But in the meane time, God  
perceiueth them both naked, and vn-  
couered ; yea , better then they them-  
selues. For God is not onely all hand,  
in holding and conducting the whole  
Uniuerse: but also all eye, in seeing and  
discerning all things in it. The thickest  
bodies are to him transparant; and dark-  
nesse it selfe, is to him light : and there-  
fore the Prophet David doth iustly re-  
prehend that foolish wisedome in the

94. *Psalme,*

94. Psalme, where he saith : *Understand ye unwise among the people, and ye fooles, when will ye be wise?* He that planted the care, shall he not heare? or he that formed the eye, shall he not see?

Now, in this place he calleth them vnewise, not which are fooles, and run vp and downe the streetes : nor those priuate and particular men, which are without Office ; nor the heauy-spirited Commons ; but such as are crafty, and manage affaires with dexterity, thin-  
king by their sagacity, to couer them-  
selues from the wisedome of God : or  
to dazzle the eyes of his prouidence sa-  
cred : Like vnto the most dangerous A-  
gues, which are vnder the appearance of  
Coldaesse : So the most ridiculous fol-  
lie, is that which lieth vnder the appea-  
rance of wisedome.

It behoueth also the Faithfull to ex-  
ercise his meditation, and to be a specta-  
tor of the actions and thoughts of men,  
and of all the vnprofitable labours of  
his life : For it is in humane life, as in a  
Faire, where there commeth two sorts

*Heraclitus Teares,*

of people ; one for to buy and sell, the other onely to see.

Man that feareth God, is like to one of those which come to see : he is not there idle, and to search nothing, but to contemplate the worke of God, and humane actions.

But he may say (when he hath seene all the delights that the curious vanity of men can shew forth)

O how many things are there in this world, which I haue nothing to doe withall ! What if during this contemplation, some one doth iustle or throng vpon him, or if one cut his purse, that it doe afflict, or depriue him of any thing ? All that such a one will doe, is , to goe out of that company ; and knowing himselfe to be a stranger in this world, will trauell toward his Country, where that Celestiall Habitation is ; pressing alwaies, (as the Apostle saith) towards the marke, for the price of the high calling of God, in Christ Iesus.

If the world contemne him, hee will contemne that contempt, as knowing himselfe

*Omnia sub  
sole vanitatis.*

himselfe better then the world, and to be called to a better hope : hee will esteeme the promised allurements of the world, vaine ; the occupations of men, base and importunate : and, according to the example of *Mary*, in the tenth of *Luke*, he will choose the good part, which shall not bee taken from him : concluding all his meditations after the same maner as *Salomon* doth in the end of *Ecclesiastes* : *The end of all is the feare of God, and the keeping of his Commandements : for in it is comprised the summe of mans beeing.*

Happy the  
man that  
followes this  
bleſſed exam-  
ple.

Now therefore after all this meditation, let vs rest our selues vpon these two Maxime's and Propositions, which are the true foundation that zeale is grounded vpon.

The first is, for to loue God, it behoueth to contemne the world.

The second is, that for to contemne the world, it is necessary for the Faithful to know his own worth, noblenesse, and excellencie of vocation.

The first Maxime is taken out of S.

*John,*

John, in his first Epistle: *Loue not the world, neither the things that are in the world:*

*If any man loue the world, the loue of the Father is not in him: For all things that are in the world (as the lust of the flesh, the lust of the eyes, and the pride of life) is not of the Father, but is of the world: And the world passeth away; and the lust thereof; but he that fulfilleth the will of God, abideth for ever.*

Nothing doth so farre separate vs from the loue of God, as our affection to the world; seeing that the holy Scripture, for to admonish vs, doth call the world, *The Kingdome of the Diuell.*

But as the Moone hath no light but from the Sunne; so our soules haue not any light, but by the regard of God; and by a consequent, neither more nor lesse: But even as the Moone doth lose her light, when she is hidden within the shaddow of the earth; so also doe our soules lose their brightnesse, (for they are called in the holy Scriptures, *The children of light*) when they molest and wrap

wrap themselues within the shadow of earthly things, cares and worldly concupisces: which wee ought to tread vnder our feete, according to the example of the Church; which, as it is vwritten in the 12. of the *Apocalypse*, hath vnder her feete the Moone; that is, the mutable instabilitie of these inferiour things.

To this purpose Iesus also would that the penny should bee restored to *Cesar*, because that it had his Image on it.

Let vs therefore then giue our selues to God, seeing that we beare his owne Image.

But the inconuenience is, that wee doe often abolish the Image, in rubbing it against the earth, and polluting our soules with worldly thoughts and desires.

That wee may therefore contemne the earth, and all that the world doth promise, it requireth that wee come to the second point, which is, to know perfectly what the worth and excellency of

*The world's  
a whore, full  
of deceit-  
fulnesse.*

*There is no  
true friend-  
ship but a-  
mong good  
men, very  
scarce in this  
Age.*

of the faithfull is. For when as men by an vnfriendly amity , and cruell well-willing , doe sollicite some one to doe ill , which hath the feare of God , and to offend his Conscience , in offending God, it behoueth the faithfull to think in himselfe: What? I that am a Child of God, and am of a celestiall noblenesse ; that am one of the first-borne, whose names are registered in Heauen ! shall I esteeme the promises of the world , which when they are most certain,they are too base for mee to meditate on ? To delude the soane of a Prince with an Apple ; To entice with Siluer the Sonne of the King of Heauen : to offend his Father ; and after the example of *Esaū* , to sell my birth-right for a messe of pottage ? Such perswasions shall not by any meanes possesse mee : God will not afflict me vwith so 'great a blindnesse. We are vnworthy to be followers of *C h r i s t* , if wee doe not esteeme our selues to be better then the world.

Was it not for the loue of the faithfull,

full, that the world was framed ? Will not God ruinate it againe, for to re-edifie for them a faire house in Heauen, where shall bee the fulnesse of glory ? For this Heauen or climate, is inferiour to the worth and dignity of the children of God.

You that feare God, and trust in his Sonne, know, that it is you that vnder-prop the world, and that nourish the wicked in it.

Therefore the enemies of God are bound in obligation to you. For hee doth conserue the world out of a respect, which he hath towards his chosen and elect, whereof some are mixed among the euill, and others are yet vnborne. It is written in the sixt of the *Apocalypse*; That *G o d doth attend, until our fellow-servants be accomplished.*

And therefore this is one of the reasons why that Christ doth call the faithfull, The salt of the earth; which is as much as a little part amongst men, which conserueth the rest, and delayeth their destruction.

For

*God in his infinite mercy ruinates the building of sinne in the body, to re-build the Soule an everlasting Mansion in Heaven.*

*Heraclitus Teares,*

For God conserueth the sinfull, because of the good, to the end that they should serue as medicines to them; and that the might and power of our Aduersaries might serue to compell vs to the feare of God, and to trust in his promises.

Such being the excellency of Gods elect aboue the rest : it behoueth vs to respect the pleasures, riches, and greatnesse of the world , as things that are most ridiculous, and as the painted kingdomes which the Diuell shewed vnto Christ.

*The Alpes  
be inexasible  
high & great  
Mountains,  
which di-  
uide France  
from Italy.*

Like those which from the highest part of the Alpes, doe looke into Campania, where the greatest Cities seeme like vnto little Cottages ; how much lesse and base will they seeme then , if they were discerned from Heauen ? From thence therefore it behoueth that the faithfull contemplate humane things, and that hee transport instantly his heart to Heauen , since that there is his treasure.

And considering from thence the Palaces

Palaces of Princes, hee will esteeme them as habitations of Ants, and the turbulent murmuring of men, as the buzzing of an angry swarne of Bees, and contemplating from thence, vwhat things are most great and apparant in the earth, he wil say, *The vanity of vanities, all is vanity.*

That holy glory will not hinder Christian humilitie. For wee knowing the worthinesse of our selues, doe finde our dignity in *Iesus Christ.*

If Repentance doth humble vs, Faith doth exalt vs.

If we are nothing before God, wee are somewhat in God, & in his fatherly affections.

And therefore in this the faithfull are contrary to worldly men: for they doe lift their eyes to heauen by too much pride, but presse downe their heart on the earth with Auarice and Incontinency: whereas the godly on the contrarie, hath his eyes vpon the earth by humilitie, as the Publican which durst not lift his eyes to Heauen, but hath his heart

heart in Heauen by faith and hope.

The contempt of this world pro-

ceeds not out of a loue to him-

selfe, but out of a true af-

fection to God.

It is the desire of the creature to

knowe the creature, and to knowe

the creature to knowe the creature.

It is the desire of the creature to

knowe the creature, and to knowe

the creature to knowe the creature.

It is the desire of the creature to

knowe the creature, and to knowe

the creature to knowe the creature.

It is the desire of the creature to

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knowe the creature, and to knowe

the creature to knowe the creature.

It is the desire of the creature to

knowe the creature, and to knowe

the creature to knowe the creature.



THE  
**MISERY OF**  
MANS FRAILE AND  
NATVR ALL  
INCLINATION.

AND  
*Of the Wickednesse and  
Peruersenesse that now reigneth  
in this wretched AGE.*



Considering to my selfe the  
miseries of Humane condition,  
my minde and spirit is  
so confounded with diuer-  
sitle of thoughts, that I enter (as it  
were) into a Labyrinth of confusion,

I whose

*Heraclitus Teares,*

whose issue is most difficult. For if I settle my considerations vpon Nature, humane qualities or effects, those three obiects do so obfuscate my powers, that all the knowledge that I can gather, is impossibilitie neuer to attaine to the perfect knowledge of the numberlesse number of those miseries, mis-haps, and vanities affected, as inseparable to humane kinde; and to that end doe challenge all the most profound and serious sences of the wilest and most learned men, to effect the definition therof. Let them consider from its source & origi-  
*Man borne  
in misery &  
most miserie-  
ble euen fro-  
bus Cradle.*  
nall; yea, euen from the Cradle, where humane nature shall bee found sense-  
less, depriued from the vsage of all the noblest faculties of the Soule; and so weake, wretched, and capable onely of teares and weepings; expressing thereby in complaining her miseries, which doe increase faster then she growes in yeeres: She hath no sooner giuen ouer the Milke of her Nurse, but she begins to goe, or rather to fall, sith her going is in danger of sore hurts by a conti-  
nuall

nuall experience in falling. Can shee  
goe? She knowes not whither to goe,  
but must haue a conduct during the  
time of her second Infancy: what forme  
of bringing vp soever shee takes vpon  
her, the first impressions thereof are  
most costly, in respect of the time, and  
their labour and trouble which haue  
the care thereof, which is incredible.  
For as shee receiuers some document of  
worldly science and discipline, which  
if it be a true doctrine, will instruct her,  
that whatsoeuer qualities, sciences, and  
learning she possessest, yet she is still ig-  
norant, and knowes (in a manner) no-  
thing, and all that she knowes not, can  
neuer bee by her learned or conceiued,  
although she haue so many liues, as this  
world abounds with creatures.

And which is more, she hath not so  
soone escaped, and passed ouer the pe-  
tills of her Youth, but she commeth and  
entreth into those infinite dangers of  
her ripe age: and that which is most  
deplorable, and lamentable, is, that in  
that fiery and burning age, shee vitterly

*Mans life  
assaulted by  
perill and  
eminent  
dangers.*

consumes & wasts her selfe. Or if she escape, & moderates the fury & violence of the heat of that age, it is but for a time: for what way so ever she treads Nature, shee still approaches neere vnto death, being alwayes in the ready way to her graue, where by degree, time hunts her vnder the conduct of old age, not without many crosses, sorrowes, and tribulations; for she must passe through cruell and tedious straights of anguish and miseries, no leſſe innumerable, then infinite; which astonisheth and weares out, euen the most constant, who are in a manner not able to indure them with patience.

If we will fee the body of this Tree, we must breake the barke of our conditio[n]: for it is the true portraiture of our selues, and so wee may cleerely apprehend it with the very same reason; considering what an infinite number of mis-haps, miseries, and mischiefes wee are subiect vnto in this transitorie world, that the infinitie of them is impossible to be related: for if examples be vaine

vaine to manifest it vnto vs by comparison, our imbecilitie in expressing it alone, may be in some fashion eloquent: for to treate some part thereof, and that wherewith the afflicted are most comforted, is, through the assurance they haue that all men together are subject to the like miseries, and ill fortunes, except none but those who are not yet borne, or those, who in their Cradle ending their liues, finde their Sepulchres: otherwise let the most happy and the most contented man that now liueth on earth gaine-say it, alledging this for his reason, that he knowes not what mis-haps and miseries meane, and that in so sweet ignorance he hath passed not onely the spring of his YOUTH, but likewise the SUMMER, and part of the WINTER of his age, that it is well hereto, but it is without consequence, times past can conclude nothing of the future; and though it seemeth to this happy man, that although crosses, troubles, tribulations, and miseries, should as it were assault him in the end of his

race, time should bee wanting to make durable and lasting the grieve of his euils and afflictions: Forasmuch as death doth alwaies and lawfully succeed old age, which should hinder and interrupt the course and proceeding thereof: but to that I will truely answer without many needlesse proofes: for surely that his last day onely is able sufficiently to make him feele and haue tryall of the most cruell and sensiblest grieve & torments , wherewith any mortall body can be vexed : therefore the most fortunate man that is,cannot account himselfe happy , but at the end of his racei gith oftentimes before an hauen Town many suffer shipwracke,that haue escaped miraculously many eminent dangers , in the middest of Stormes and Tempests.

*No man free  
from sorrows  
& miseries.*

But to proceed further, I say, that although there were such a man found in this world, of so happy condition, as to haue alwayes sailed in the ship of his life , in this rough and inconstant Sea of the earth, with the agreeable winds of

of his desire, and without the least dangers, but rather continually to haue enjoyed a sweet and immutable calme; yet notwithstanding, this kinde of life full of Roses, will proue full of Thornes at his death, in considering, that losse and depriuation of all those pleasures, doe produce and bring forth cruell sorrows and griefes to the possessor thereof, whose minde will bee so extremely vexed and tormented, that his paines and sufferings can be rather endured, then expressed: which may easily bee proued by the continuall experience that wee haue in worldly things ; by this Maxime, the greater the contentments are, the more extreme is the displeasure and anguish in the deprauation of them , euen as gaine and profit produce feelings of ioy ; so losse and dammage by different effects, breedc sencible torments and griefes: which moues me to conclude, according to my first Propositions, that there is no life, although neuer so happy, that can bee free and exempted from sorrowes and miseries :

There is a  
time pre- or-  
dained for  
every thing.

*Heraclitus Teares,*

and to adde my opinion to it, I hold, that the most vnfortunate, are the happiest, considering the conclusion and end of all things ; how the calme followes still the tempest; the day succeeds the night ; faire weather, raine; and ioy is still attended with annoy and sorrowes, according to the maxime of Heauen & Earth: all the difference there is, is, that this worlds happinesse and ioyes are temporall, and limited; and in the other World, eternall and infinite.

But to returne to our condition : to make it appeare vnto you all together wretched & miserable ; we must consider how time playes with it; somtimes raising vs as it were to prosperity, & in a moment casting vs headlong into aduersitie; it serueth for a Marke to aime and leuell at, and an habitation and lodging of all euils: For hope deceiuers our condition ; vanity flouts it ; ambition mockes it ; vices are her beloued children, and vertues her greatest enemies : pleasure cheates her ; the flesh tempts her ; riches commands her, as her Soueraigne,

ueraigne ; and finally, the Diuell main-  
taines a continuall warre with her vntill  
her end.

Let vs iudge then if pride and arro-  
gancy become vs well , considering all  
these our infirmities and defaults. Wee  
must not therefore wonder, if Humility  
bee the Queene of all other vertues,  
sith Arrogancy hath beene, and is still  
Princesse of Vices. I hold opinion with  
that worthy Philosopher, which in one  
lesson only taught all sorts of Sciences,  
comprehended & abridged in that admir-  
able precept and instruction of *Cog-  
nosce Te ipsum* ; and truely who in that  
knowledge is not ignorant, and that in  
knowing himselfe, will auow that hee  
doth not perfectly know himselfe. The  
way that we leade to arriue at this blest  
journeys end vnto which wee aspire, is  
most leng and tedious. So that it vvere  
much better for vs to arme our selues  
with a generous resolution, to forsake  
the world , before it doth leave and a-  
bandon vs ; for the soonest we can, will  
bee late enough, to execute so glorious  
bodiish

*Humilitie,  
the Queene  
of Vertues.*

*Pride, the  
Princesse of  
Vice.*

an

*Heraclitus Teares,*

an enterprize : For when I thinke and behold the miserable state of this transitorie world , and how it is infected with all sorts of execrable sinnes , a trembling horrour vnties my bodies ligatures , my very knees beat together , and I could vnfainedly wish my sinnewy structure , to be transformed , into a lumpe of snow , that the ardour of my soules vexation , might dissolve it into penitentiall teares : for men do act sinne with an auaritious appetite , and all varieties of abominations are lifted to their Arctick point . Doth not Satan coyne them so fast , as meale would willingly put them in practize ? Did pride euer so strut it vpon the Tiptoes , as now it doth ?

Can the Diuell , out of his shape of fashions , lay open more Antike-like formes then are forged on the Anuill of mans inuention ? In Court , the Nobilitie are hardly distinguisht from their followers . In Citie , the Merchant is not knowne from his Factor . In Country , the Gentry cannot be descryed or described

described from the Rusticke; and in generall, the body publike is so ouerspred with the Leprosie of that garish Strumpet, Pride, as there is scarce any difference betweene Countesse and Curtezan ; Lady, and Chamber-Maid ; Mistresse, and greasie Kitchen Wench ; Gentleman, and Mechanick. As for Knight and Taylor, there goes but a paire of Sheares betwixt them. How many mis-spend and profusely lauish their fore-noones houres, in the curious pranking of their sinne-polluted bodies ! but how few reserue one poore brace of minutes, wherein to prouide spirituall indewments to houze their naked sinfull soules ! Neuer was the Apophthegme of old *Bias* the Philosopher more verified, then in these our franticke times.

Most men carry their wealth about with them, not as *Bias* did, in learning and vertue ; but vpon their back in gorgeous apparell. Women doe so commonly sophisticate their beauties, that one (though *Linceus*-sighted) can hardly judge

judge, whether they posseſſe their own faces, or no : and, which is more than most lamentable, euery snowy-headed Matron, euery toothleſſe Mumpſimus, that one may ſee the ſun go to bed throughe the furrowes of her forehead, muſt haue her box of odoriferous *Pomatum*, and glittering *Stibiam*, wherewithall to parget, white-lime, and complectionate her rumpled cheekeſ, till ſhe lookeſ as ſmugge as an hanſome painted Close ſtoole, or rottene poſte. But as for them that lap vp their bodies in the pleasant mifts of aromaticke perfumes, let them withall swallow this Pill : Within a ſweet and ciuet lurking body, often is impriſoned a loathſome ſtinking ſoule.

Murther is accounted but manly reuenge, and the desperate Stabber cares no more to kill a man, then to cracke a Flea. Vſurie and Extortion are held laudable vocations ; Ouerouefneſſe is ſtiled thrift ; Luxury and whoredome are reputed but youthfull trickes : And as for Drunkenneſſe, why that's a tole-  
table recreation : Doe not men purſue  
it

it with such inordinate affection, that they oft neglect their functions, bid farewell to that domestick care they ought to entartaine; dislodge that humane prouidence which should be shut vp in the Cabinet of their reasonable part, and solely prostitute themselves to quotidian carousing, till their breaths smell no sweeter then a Brewers apron, whilst their families are wrung and grip't in the clutches of pouerty; lockt vp, and imprisoned from those necessarie supplements, which should keepe both breath and body together at vni-on? This is a worthy Fathers opinion: That a man possessed with a Diuell, may be thought to be in a more hopeful state then a Drunkard: for albeit that he be possessed, yet is it compulsively, and against his will; but the Drunkard wholly adopts and dedicates himselfe, with all the powerfull faculties of his soule, voluntarily to the service of Satan. S. Augustine likewise describes three fearefull properties in a Drunkard: It confounds nature, saith he, loseth

seth grace, and consequently, incurres Gods wrathfull indignation to be powred out vpon the imbracer thereof.

Swearing, and blaspheming Gods great and glorious Name, is reckoned for a morall vertue, the grace of birth and honour, the cognizance of an high-bred spirit.

What Christian can refraine, (that hath any sparke of Diuine intellect in him) to vnsluce the flood-gate of his eyes, and let his melting heart gush through with teares, when in the streets he shall hear little Children, scarce able to goe, or speake, to be vnderstood; volcye foorth most fearefull oathes, and with such procliuitie, as if they had bin tutored in their mothers wombes; whilst their parents standing by, offer not to check them, with so much as a sowre reproofe, but seeming rather to solace themselues in their Childrens sinnes, and delight in their owne damnations: like those who dye in a *Sardiniæ* laughter? If the penall Law of *Le-  
dwickus* were put in practice; who hearing

ring one sweare, seared vp his lips with  
an hot iron ) scarce ten, in as many Pa-  
rishes, but would be glad to be in league  
with the Apothicaries lippe-salve. How  
many miraculous Iudgements hath God  
shot out against the blasphemers of his  
sacred Name ; whose instances would  
be too prolixious : What sinne can be  
more damnable, & yet more practised :  
None can sooner plunge the soule into  
the implacable gulfe of perdition, and  
yet no finne, by intentiue endeuour,  
more easie to be cropt off, and weeded  
vp : for that it is no incidentall issue of  
naturall corruption, but an accidentall  
monster, inegndred of corrupted cus-  
tome. A learned Father confesseth, That  
at every other word he once vsed to  
sweare, but at length, endeavouring to  
locke vp the doore of his lips, to set  
watch before his tongue ; employing  
diuine assistance therein, and entreating  
moreouer his friends to smite him with  
the rod of reprobation ; in forty daies  
he vterly lost the abusiuе vse thereof :  
So that now, saith he, nothing is more  
easie

easie to me, then not to sweare at all.

It is recorded, that *Lewis* the 7. King of *France*, diuulg'd an Edict, that whosoeuer was knowne to warr against heauen with oathes, should be branded in the forehead, as a capitall offender: Should not then every Christian labour to set a watch before his mouth, & keep the doore of his lips, that no rebellious words salley forth against his Creator? If not for fear of temporall Justice, yet, lest the God of Justice should brand his soule with the dreadfull stigme of eternall damnation, which no salue can heale, *Haliaemons Floud* wash out, nor length of time weare off. O lamentable! when the Turkes and Ethnicks out-strip vs in their cloudy and ignorant zeale: they will dispute in the heart of their highest Streets, about their *Alcoran*, and *Mahometish* religion, with holy intended deuotion. But what voice is heard in our Streets? Nought, but the squeaking out of those obscene and light Tiges, stufft with loathsome and unheard-of ribauldry, suckt from the poisonous

sonous dugges of sinne-swelled Theaters ; controuersall conferences about richest beere, neatest wine, or strongest Tobacho , wherein to drowne their soules, and draw meager diseases vpon their distempered bodies.

And tell them moreouer, that by their nocturnall superfluities , and infatiable quaffings, they set but feathers in Times wings, and (as a worthy home-bred Author saith) spurre but the gallopping horse ; hasten on their speedy deaths, and digge their owne vntimely graues.

More haue recourse to playing hou-  
ses, then to praying Houses ; where  
they set open their eares and eyes, to  
sucke vp variety of abominations, be-  
witching their minds with extravagant  
thoughts, and benumming their soules  
with insensibility, whereby sinne is be-  
come so customary to them, as, that to  
sinne, with them is deem'd no sinne at  
all : consonant to that Theologicall  
Maxime ; The custome of sinning, ta-  
keth away the very sense and feeling of  
sinne. And semblable to Pythagoras his

*Heraclitus Teares,*

concept of the Sphericall harmony :  
Because (saith he) we euer heare it, wee  
neuer heare it.

Many set faire out-side colours vpon  
their professiō of religious honesty, but  
beeing strictly lookeēt into by the pene-  
trating eye of practise and performance,  
proue seldomē di'de in graine. Some  
glitter like gold in their conuersation,  
but put once to the Touch, are found  
but counterfeit Alcemy. Others will  
needs see me a substantiall body in inte-  
grity of life; but shaken and sifted with  
the hand of tryall, become but an Anat-  
omy of bones.

To giue almes, is thought but a phan-  
taſtical ceremony, and to refresh the  
comfortleſſe Lazarus, is deem'd but the  
maintenance of idle and exorbitant va-  
gabounds. O where is Charity fled :  
Is ſhe not whipt & foysted out of great  
mens Kitchens, glad to keepe Sanctuary  
in straw-cloath'd Cottages ? Are not  
larger benevolences often diſtributed at  
the doore of one rufſet-clad Farmer,  
then at ten mighty mens Gates ? The

Mag-

Magnificoes of this world reare vp sumptuous buildings, onely for shew and ostentation ; whiffing more smoke out of their noses then their chimneys ; and it begets more wonder to see them shake downe their bounty into the poore mans lap, then to see a Courte Lady vnpainted, or to finde an open-fisted Lawyer, that without a Bribe will faithfully prosecute his Clients cause. Notwithstanding al this, so parcimonious are they in their domesticke provision, that not a Rat of any good education, but scornes to keepe house with them.

In those golden times of yore, Charitiie was the rich mans Idoll : for they did emulate each other in supplying the Widdowes want ; in comforting the Orphanes misery ; and in refreshing the Trauellers wearinessse.

And it was their earthly *Summum bonum*, to be open-hearted and handed to each hungry stranger : This inscription commonly engraued vpōn the front of their gates :

*Heraclitus Teares,*

O gate, stand ope to all, be shut to none.

But in these our moderne dayes, they  
can cunningly transpose the point, and  
and thus peruerter the sense,

*Stand open (gate) to none, be shut to all.*

Doe not these heauen-tempting Nim.  
rods depopulate and leuell vwith the  
ground whole townies, crowd and  
iustle many honest and ancient Farmers  
out of their Demesne, deuastate their  
Possessions, and expose them with their  
Wiues, Children and Families, to be  
Camerades with palefac'd beggery,  
onely to lay the *Basis* of their *Babel*-our-  
brauing Palaces, abillimented with  
Punkish out-sides, to cheate the speedy  
approaching Traueller of his hungry  
hopes, as *Zeuxis* did the silly Birds with  
his lively-limbed Grapes : as if they be  
in-lined with quaint garnishing, and  
costly furniture, & beautified with curi-  
ous pencild pieces, wheron thy eye may  
glut it selfe by gazing, yet perhaps maist  
thou be chap-faln for want of victuals:

These glittering obiects are the *Me-  
dulas*

dus~~as~~ that enchant the violent instigations, that spurre on young luxurios heires to hurle out their Angle to catch their fathers liues, and languishingly to long, till they see their mossie-bearded Sires topple vp their heeles into their graues.

And when their Fathers surrender vp their breathes to him from whom it was first diffused:then doe they mourne (forsooth) though ceremonially, not for that they are dead , but because they died no sooner.

The premisses pre-considered : what can be expected then, but an imminent desolation, or conclusiue dissolution of this foolish doting world, since vniversally it is but an indigested *Chaos* of outragious enormities : Religion is made the Canopy to shrowd the putrefaction of Hypocrisie, and it's growne the highest Maxime in mundane policies, to seeme (not be)religious:equall-handed Justice is rush'd aside , by stubborne authoritie, and all Morall vertues imbraced in their contraries.

*Heraclitus Teares,*

How long then (most milde & more mercifull God) wilt thou forget to bee just? Oh how long wilt thou shut vp the vessels of thy wrath , and protract reuenge? Art thou not the powerful God of Justice : how canst thou then be any thing but thy selfe ? What infinities of sinnes are shot vp to Heauen against thee? Yet still and still thou wooest vs with the heavenly breath of thy holy Gospell,vncovering those inexpressible wounds thou receiuhest for our Redemption from sinne, and Satan , that we might with pitifull commiseration behold them , and vncessantly crying out vnto vs : How oft ( O my deare children , whom I haue bought with the price of my most precious bloud ) would I haue gathered you together , even as the Hen doth her Chickens , and yet , nor yet , you will not be collected!

How oft hath hee thundered and knockt at the doores of our hearts,with the power of his Spirit , to wake from the profound Ecstasie of soule-killing sinnes !

finnes ! yet still lye we snorting on the bed of securitie, and cannot be rowzed.

How often, O how often hath hee out-stretched his all-sauing hand, to heauie and helpe vs out of the slimie mudde of our impieties ! yet still lye we groueling and ouer-whelmed in the insensible Lethargy of abominable transgressions.

How many warning-pieces hath he discharged vpon vs ! How oft hath hee displayed his milke-white Ensignes of peace vnto vs ! What deuouring plagues ; what fires ; what inundations, what vn-seasoneable Seafons, what prodigious Births, what vnnaturall Meteors, what malevolent Coniunctions, what ominous apparitions, what bloody assasinations of mighty Kings : what Rapes, what Murthers, what fraudulencies betwixt brother and brother ? what horrible conspiracies by sonnes against fathers ? All these sent as Heralds against vs, yet will wee nor come and bee reconciled.

These prodigious precursions, or

*Heraclitus Teares,*

precursive prodigies, should deterre  
each humane creature from spurning ag-  
ainst his Creator. These pre-moniti-  
ons should instruct vs, that Gods dread-  
full vengeance waits at our dores & like  
a staru'd Tiger gapes for our destrucci-  
on: And notwithstanding he doe for a  
while fore-slowe to let fall his flaming  
rod of fierie indignation vpon vs, yet is  
the Axe already laid to the roote of the  
tree, and God must and will assuredly  
come to iudgement; seeing that now  
not any of those ancient predictions my-  
stically pointed out vnto vs, in the soule-  
sauing Writ by the holy Prophets, re-  
maine vnsinished, but onely the finall  
destruction of that Romish scuen-hea-  
ded Monster, together with the recol-  
lection of the vagabond Iewes, into the  
sheepe-fold of Iesus Christ.

Doth not an uncouth terrorise  
vpon a man, whē in the depth or nootic  
of night this sudden and vnthought of  
out-cry of fire, fire, shall fill his affrighted  
earcs, and chase him out of his soft  
and quiet slumbers, whereat skipping

from

from his easfull bed, and distractedly gazing through the Casement, shall behold his owne house o're-spred with a bright-burning flame, and himselfe together with his Wife and Children, seruants goods and all, most lyable to the deuouring rapacitie of imminent danger? O consider then, wicked man, how thy soule will be beleaguered with anguish and horrour, when in that last and terrible Day thou shalt behold with thy mortall eyes, the Cataracts of heauen, vnsluced, and hushing shewres of sulphurious fires disperse themselues through all the corners of the earth and aire: the whole Vniuerse o're-canoped with a remorselesse flame; when thou shalt see the great and glorious Judge appeare triumphantly in the skies, whilest mighty-winged clouds of deuouring flames fly before him, as Vshers to his powerfull and terrible Maiestie, attended with countlesse multitudes of beautious Angels, golden winged Cherubims, and Seraphims, sounding their Trumpets, whose clamorous tongues

*Heraclitus Teares,*

tongues shall affright the empty ayre ,  
and cal & awake the drowzydead from  
their darke and duskie cabins , when  
thou shalt see the dissipated bones of all  
mortals since the Creation (concatenate  
and knit in their proper and peculiar  
form) amazedly start vp , & in numberles  
troupes flocke together , all turning vp  
their wondring eyes , to gaze vpon their  
high and mighty Creator . Then , O  
then will thy conscience recommemo-  
rate afresh thy past committed sinnes ,  
and with the corrodynge sting of guilt ,  
will stab thorow thy perplexed soule .  
Then , O then , will it be too late to wish  
the Mountaines to fall vpon thee ; for  
they themselues for feare would shrinke  
into their Center . Alas , it cannot then  
bee available to woo the waters to  
swallow thee , for they would bee glad  
to disclaime their liquid substance , and  
be reduced to a nullity . What will it  
boote thee then to intreat the earth to  
entombe thee in her dankish wombe ,  
when shee her selfe will struggle to re-  
move from her locall residence , and to  
fly

fly frō the presence of the great Judge ?  
The aire cānot muffle thee in her foggy  
vastitie; for that wil be cleerely refin'd:  
in her will be celestiall flames, before  
contaminated with humane pollution.  
In fine, how will thy soule tremblingly  
howle out, and breake forth into bitter  
exclamations, when thou shalt heare  
that definitiue, or rather infinitiue sen-  
tence denounced against thee, I know  
thee not, Depart and goe into everlast-  
ing torment, whilst Legions of diuels,  
with horrid vociferations muster about  
thee, like croking Rauens about some  
dead carkasse waiting to carry thee?

O thou Visiter, and thou that grindeſt  
the faces of the poore, thy gold cannot  
ransome thee. Then, thou mighty man  
that racketſt the Widdow, and circum-  
uenteſt the Orphane of his ſuccellue  
right, thy honour cannot priuiledge  
thee: then, thou murtherer, adulterer,  
and blaſphemēr, thy colourable excuses  
will not purge thee.

Then, O thou vncharitable Churie,  
who neuer knewelſt, that a rich man  
had T

*Heraclitus Teares,*

treasures vp no more of his riches, then  
that he contributes in Almes.

Thou that never imbracedst the  
council of that reverend Father, who  
cryes, Feede him that dies for hunger.  
Whosoeuer thou art that canst preserue,  
and wilt not, thou standest guilty of fa-  
mishing: then I say, in that day shalt  
thou pine in perdition.

Then, O thou luxurious Epicure, that  
through the five senses, which are the  
Cinque-Ports, or rather sinner-ports of  
thy soule, gulpest downe delightfull  
sinne like water, they will bee to thee  
like the Angels bookes, sweet in thy  
mouth, but bitter in thy bowels.

Then O thou gorbellied Mammonist,  
that pilest vp & congestest huge masses  
of refulgent earth, purchased by all vn-  
confionable courses, yet carriest no-  
thing with thee but a Coffin and a win-  
ding sheete! Thy faire pretences will be  
like Characters drawne vpon the Sands,  
or Arrowes shot vp to Heauen-ward,  
they cannot release thee from Satans in-  
expiable servitude.

Then

Then O thou Canker-worme of Common-wealthes ; thou Monster of Man ; thou that puttest out the eye of Justice with Bribes ; or so closely shutst it, that the clamorous cry of the poore mans case cannot open it. Thou that makest the Law a nose of Waxe , to turne and fashion it to thine owne priuate end, to the vtter disgrace of conশionable Justice, and to the lamentable subuersion of many an honest and upright cause : thy quirkes, dilatory demurres, conueyances and conniuences cannot acquit thee, but thou shalt be remoued with a Writ, into the lowest and darkest dungeon of damnation. No, no, the Lord of heauen and earth(who is good in infinitenesse, and infinite in goodness,) will winnow, garble and fanne his corne, the choyce wheate he will treasure vp in the garners of eternall felicitie ; but the Chaffe and Darnell must bee burnt with vnquenchable fire. There must you languish in torments vnrelaxable ; there must you fry and freeze in one selfe-furnace ; there must

*Heraclitus Teares,*

must you liue in implacable and tenebrous fire, which, as *Austin* defines, shall give no light to comfort you.

Then will you wish (though then too late) that you had beeene created loathsome Toades, or abhorred Serpents, that your miseries might haue clozed vp with your liues : but you must bee dying perpetually, yet neuer dye, and which enuirons mee with a trembling (terrour) when you haue languish't in vnderexpressible agonies, tortures, gnashings, and horrid howlings ten thousand millions of yeeres ; yet shall you bee as farre from the end of your torments, as you were at the beginning.

A confused modell, and misty figure of hell haue wee conglomerate in our fancy, drowzily dreaming, that it is a place vnder earth vncessantly (*Etna-like*) vomiting sulphurious flames: but we neuer pursue the meditation thereof so close, as to consider what a thing it is to liue there eternally. For this adiunct, *Eternall*, intimates such infinitenesse, as neither thought can attract, or sup-

supposition apprehend. And further, to amplifie it with the words of a worthy Writer , though all the men that euer haue or shall be created, were, *Briareus-like*, hundred-handed, and should all at once take pens in their hundred hands, and should doe nothing else in ten hundred thousand millions of yeeres, but summe vp in figures as many hundred thousand millions as they could, yet neuer could they reduce to a Totall , or confine within number this Trisillable word, *Eternall*.

Can any Christian then(vpon due cōsideration hereof) forbear to prostrate himselfe with flexible humility before the glorious Throne of Grace, & there, with flouds of vnsaigned teares, repentantly abiure and disclaine the allurements of carnall corruption, the painted pleasures of the world, and the bitter sweetnesse of sinne, which is the death's wound of his soule ? for a Weapon wounds the body, and siane the soule: For what profits it a man to winne the whole world, and lose his owne soule ?

The

*Heraclitus Teares,*

The soundest Method therefore, to prevent our exclusion from the Throane of Gods mercy, is, to imagine, we still see him present in his Justice, whatsoeuer, or whensoeuer we attempt any blacke designe : Let vs but adumbragiously fancy (as one hath it) the Firmament to bee his Face ; the all-seeing Sunne, his right Eye ; the Moone, his left ; the Winds, the breath of his Nostrils ; the Lightening and Tempests, the troubled action of his Ire ; the Frost and Snow, his Frownes ; that the Heauen is his Throne ; the Earth his Footstoole : that he is all in all things ; that his omnipotence fils all the vacuities of Heauen, Earth, and Sea ; that by his power, hec can vngirdle and let loose the Seas impetuous waues, to o'rewhelme & bury this lower vniuerse in their vast wombs, in a moment that hec can let drop the blue Canopy ( which hath nothing aboue it, whereto it is perpendicularly knit ) or hurle thunder-bolts thowre the tumorous cloudes, to pash vs precipitate through the center, in-  
to

to the lowest dungeon of Hell.

These allusive cogitations of Gods omnipotent Malestie, will cause us and snaffle vs from rushing into damnable actions; if we vtremoueably seat them in our memories.

Make then a couenant with thine eyes and heart, O man, lest they dote on earthly grasse, suffer on the sugared Pils of poysonous vanities, and so insensibly hurle downe thy better part into the gulph of irreuocable damnation, if not for thy selfe sake, yet iniure not thy Creatour, who hath drawne thee by his owne patterne, moulded thee in his owne forme; and, to make thee eternally happy, hath infused his owne essence into thee; for thy soule, by the Philosophers confession, is infusion celestiall, no naturall tradicion, and in that respect another calls it an attachment, or cantell, pulld from the celestiall substance which cannot terminate it selfe within a lumpe of flesh: Even as the beames of the Sunne, though they touch the earth, and give

life to these inferiour creatures , yet still  
reside in the body of the Sunne whence  
they are darted : So thy soule, though  
it bee seated either within the filme of  
the braine , or confined in the center of  
the heart , and conuerseth with the sen-  
ses, yet it will still haue beeing whence  
it hath its beginning.

Remember then thy Creatour in the  
dayes of thy youth , call vpon him  
while it is called to day ; for as the Poet  
no lesse sweetely then discreetly sung,  
Who knowes ore night that bee next  
morne shall breathe : Then take Da-  
uids Early in the morning , not the De-  
uils Stay till to morrow : for thou know-  
est, God will bring thee to Iudgement,  
yet thou knowest nor when , nor in  
what yere , nor in what moneth of the  
ytere , nor in what weeke of the mo-  
neth , nor in what day of the weeke , nor  
in what houre of the day , nor in what  
minute of that houre , nor in what mo-  
ment of that minute ; for bee will come  
like a thiefe in the night suddenly , be-  
fore with a winke thou canst locke vp  
thine

thine eye, or in thy braine create the nimblest thought. Canst thou then hope to stand iustified in thy Makers presence, when thou hast cram'd the deuill with thy sappe of strength, and full gorg'd him with the purest Acorne Mast of thy snowy virility, if at last thou come limping on Times tottering crutches, to present vnto him the offall huskes, and morosity of thy doting decrepit age.

What thanke is it to pardon our enemies, when wee cannot hurt them? to giue away our goods, when wee can enjoy them no longer? to abandon our pleasures, when wee cannot vse them? to forsake sinne, when it biddes farewell to vs? and at last onely to surcease to offend, when ability of offending is taken from vs? No, no, hee will then paralell thee with the sluggard, that neuer would acquire foode till hee was first starv'd, and ranke thee with the sottish ideot, that could not know a fish, till hee was already stung with a Scorpion: thy palsey-

shaken prayers will bee like Cains oblation , vnacceptable to the Lord, and noisome to his nostrils. Thinkest thou to expiate Gods Justice , when thou hast prodigally srevealed out the blazing lampe of thy brightest day in the Deuils chappell , if at last thou come cteepiug ( when thy bteath lies twinkling in the socket of thy nostrils ) to set it vp in Gods Sanctuary , hoping then and there to haue it replenish't with his all-sauing grace and mercie ? O mocke not thy soule with these deluding phantasma's : for as *Alexander* seeing one of his souldiers whetting his dart when others of his fellowes went foorth to fight , casheer'd him , saying , Hee's vnfit to beare armes , that hath them to make ready when hee should skirmish : So will God send thee packing ( as hee did the foolish Virgins ) with this retorsion . Thou comest disfurnish't , with no oyle in thy lampe ; and thou deseruest no mercie , that never desiredst it till now in miserie . Gather thy selfe betimes then within the weapons of Faith .

Faith, Hope, Charity, Repentance, and Perseuerance, and let Prayer stand perpetuall Sentinell: for if the Diuell once get footing within thee, he will hardly bee eiccted, so wily is he in peruerting thee, that thou canst not bee too wary in preuenting him; For as *Iphicrates* answered his Generall, ( who asked him why hee surrounded his souldiers with a Wall, when there was no feare of foe-mens approach? ) A man cannot be too prouident in preuenting obuious and occurrent dangers. So canst thou not bee too cautelous in repelling the perillous stratagems of the Diuels assaults; therefore may I cloze vp the precedencie with that worthy saying of a more worthy *Epigrammatist*, No man needes feare, that feares before hee needes. O cleanse and purifie thy heart then by earnest prayer and powefull ciaculations, which is made the loathsome cage of siane, the silent receptacle of diabolicall cogitations, and the dismall dungeon of malignant motions, that the Spirit of grace may

there finde harbour , and take delight  
to bee thy inmate.

Remember , O thou mighty man,  
that swelling titles of Honour are but  
the leaues of vanity.

Remember , O thou rich man , that  
terrene and transitorie pleasures are like  
the Bee, though they yeeld honey , yet  
carry they a sting, and are but as the Lili-  
es of the earth , more delectable in  
show, then durable in continuance.

Remember , O thou extortioner, thou  
cruell man , thou Martherer, thou A-  
dulterer, thou deceitfull man ; thou vn-  
conscionably detestest the hirelings  
wages ; and thou that actest inexora-  
ble villanies secretly in the darke , im-  
prisoned from the worlds dull eye, that  
if the Eagle can discerne, as one hath it,  
the Hare vnder the Bush , and the Fish  
vnder the Waues, much more can God,  
who is the Creator of creatures, pene-  
trate the closet of thy heart , with his  
all-seeing eye, and discerne thy clande-  
stine sinful practices before, and in their  
very conception , and for them hee  
will

will bring thee to judgement.

Remember, O thou that swayest the  
Sword of Justice, to strike or save, as  
thou art suggested by thine owne ends,  
profits, or affections, that though thy  
couert projects be not envulgard to the  
worlds generall eye; yet a day of Re-  
uelation will come, when all thy parti-  
all and priuate practices shall bee stript,  
eviscerate, and laid as apparantly open,  
as the sheepe vpon the Gambrell.

But now with reverence and Due-  
like humilitie to you (which are *Iche-  
uahs Embassadors*) the light of the  
world, and salt of the earth, doe I ad-  
dress my speech, mustered vp in the  
meanest and mildest ranke of words.  
O, I could wish that all of you stood  
without the list of that reprobation of  
Vices, which once an ancient and ho-  
nest Historian twitted the Monkes of  
*Canterbury* with. Some rise early in the  
morning, to see their hounds pursue the  
prey, but not to pray; some delight  
to catch Fowles, but not Soules; some  
take pleasure to cast a Dye well, but not

cast to die well. Dost the wilde Aisse  
bray, saith Job, when he hath grassef or  
loweth the Okewhen, he hath foddore  
But I dare not say, No more doe some  
of you preache when you haue once got  
a Benefice. If there bee any that enter-  
taine Religion with their Lord, preach  
the prale of their Patrons; preaching  
in the Pulpit, chancery, in their Cham-  
bers, suiting their Lorde Wolsey pro-  
fessions with their severall ends. O let  
those remembref how God met with a  
mischiefe that notorious Nestorius, who  
for his temporizing, ~~constancie~~, set  
wormes awarde ~~safer~~ through his tongue.  
O let them looke into the Story of onc  
Hecchatus, a Sophister, who acceptmo-  
daring his professioun to the fassions of  
the Emperours, fainted himselfe in the  
dayes of Constantius, who being a most fer-  
uent Christian.

But when Julian the Apostata was  
Ruler, presently he turned Paynim, and  
in his Orations proclaimed Julian a  
god. And when Julian was dead in  
Iousianis time, he would haue turned  
backe

backe to Christianitie. Wherevpon for his mutabilitie and lightnesse in his Religion, his horrid conscience draue him to the Church gates, and there hurling himselfe flat, cryed and bellowed with a lowd voice, Trample me vnder your feare vnsauoury salt that I am ; entirely wishing out of his soules agony, that he had never seene the light ; or at his conception, his tongue had been rivetted to the roofe of his mouth.

Lastly and indefinitely to all ; Remember so to live, as you still may bee prepared for the stroke of Death : then will you desire to be dissolued, and to sleep in peace reclusively frō the turbulent sea of earthly carefull miseries, discerning cleerely by the spirituall eye of understanding, that mans life is a wayfare, because it is sharpe, and that worldly delights are deceifull, and of no durabillitie, like the water-Serpent, no sooner byred, but dead. Collecting likewise out of humane experience, that the best life is but a weary and tedious pilgrimage,

mage, & feeles no touch of true solace, till at the cuening of his dayes he lodge at the Inne of death : for death is the path of life, a Gaole-delivery of the soule, a perfect health, the haven of heauen, the finall victory of terrestriall troubles, an eternall sleepe, a dissolutiōn of the body, a terrorre to the rich, a desire of the poore, a pilgrimage vacer-taine, a thiefe of men, a shadow of life, a rest from trauell, an Epilogue to vaine delight, a consumption of idle desires, a scourge for euill, a guerdon for good : it dis-burdens vs of all care, vnmancles and frees vs from vexation, solicitude and sorrow.

Of all those numberlesse numbers that are dead, never any one returned to complaine of death, but of those few that live, most complaine of life. On earth euery man grumbles at his best estate.

The very elements, whereby our subsistence or being, as the secondarie cause, is preserued, conspire against vs : the fire burnes vs ; the water drownes

vs:

vs : the earth annoyes vs ; and theaire infects vs ; our dayes are laborious, our nights comfortlesse ; the heat scorcheth vs ; the cold benummes vs ; health swels vs with pride ; sicknesse empaleth our beauties ; friends turne Swallowes, they will sing with vs in the Summer of prosperitie, but in the winter of tryall, they will take wings and be gone. Enemies brand our reputations with depraving imputations ; and the envious man hurleth abroad his gins to ensnare our liues : who would then desire to liue, where there is nothing that begets content? for this world is a Theater of vanities, a Chaos of confusions , an Embassador of mischiefe, a Tyrant to vertue, a breaker of Peace , a Fauorite of Warre, a friend of Vices , a coynier of Lies, an Anuile of Nouelties, a table of Epicurisine, a furnace of Lust , a pit-fall to the rich, a burthen to the poore , a Cell of Pilgrims, a den of Theeuers , a calumniator of the good, a renouner of the wicked, a curning Impostor, and a deceiver of all.

How

How is the progresse of poore proud  
mans life violently agitated (like the ri-  
uer *Euripus*) with contrarious motions?  
The pleasure of the wylly world thus  
inxigles him; Come vnto mee, and I  
will drowne thee in delight. The cor-  
ruption of the luxurios flesh thus  
inxigles him; Come vnto me, and I will  
infect thee; the Diuell he whispers this  
in his eare, Come vnto mee, and I will  
cheate and deceite thee. But our sweet  
and sacred Sauiour Iesu Christ, with  
perswasiuall inducements thus intreates  
him; Come vnto me (I pray thee) that  
art heauy laden, and I will receiue and  
exonerate thee, and with the mighty  
arme of my mercy and compassion  
lift off that vsupportable loade, which  
crusheth downe to Hell thy groaning  
soule.

Study then to live as dead to the  
world, that thou maist liue with God:  
for the just man is said, neuer to liue till  
after death. Endeavor thy selfe to march  
faire through this worlds Labyrinth,  
not to squander and looke asquint vpon  
the

the *Circcean* allurements thereof. But without turning either to the right or left hand, ranne straight on in that Eclipticke line, which will conduct thee to that celestiall Ierusalem, where (with that immaculate Lambe Iesus Christ) thou shalt enjoy pleasure without pain; wealth, without want; rest, without labour; ioy without grieve; and immense felicitie without end.

Moreover the contempt of the world, born of the loue of God, shall at length grow to hatred of the world, when that besides the vanity and misery of it, he shall contemplate the mischiefe and enmitie against the Almighty vwhich there raigneth; when besides that vanity which some doe lay open to the view of all, hee will represent to himselfe the iniquities which are closely kept; and the Treasons, Adulteries, Murthers, which are priuately and lurkingly committed, when he shall consider the vials of Gods wrath and displeasure powred generally vpon all man-kinde: for in the consideration of this

this world, it behoueth vs to leauue out no part of it, but to obserue all manner of nations and people: amongst which there are many Pagans, which not onely by a consequent, but also by expresse profession, adore the deuill. The East Indies dedicate their temples to him, and reuerence him with all respect. The West Indies are afflicted and tormented ordinarily with euill spirits. In most part of the North, lurking deceits, and assuming strange shapes, are very common among the Inhabitants. Sorcery is there an ordinary profession, and the Diuell reigneth without contradiction. In that Countrey which did once flourish, where the Apostles had planted so happily the holy Ghost, the Churches are now changed into Moseques, and Temples of Idolatry. In the West, the head of the visible Church is become an earthly Monarch, and banks are erected in those places, where, in times past was the House of God. Amongst those erroneous and envious people are scattered the Iewes, which blas-

blasphemed against Iesus Christ , and  
hauing persecuted him in his life , doe  
iniuriously wrong him after his death .  
The Countrey from whence came De-  
crees and Orders for Religion , hath in  
it publike Brothel-houses , and Sodomy  
is there an 'visuall custome . Here it is  
also , where doubts in Religion that con-  
cerne a mans faith , are decided in the  
middest of corruption . There onely  
remaineth in the world a handfull of  
people which serue Iesus Christ in  
truth and verity ; and they can scarce  
receiue breath in this ayre which is so  
contrary to them ; beeing here as fishes  
without water ; as the remainders of  
great Massacres ; as pieces of boords  
scattered after the breaking of a great  
vessell ; and yet neuerthelesse , among  
these few that are substracted out of the  
rest of the world , corruption doth in-  
crease as a Canker or Ulcer , Quarrels ,  
Vanity , Superfluity in Apparell , Aua-  
rice , Ambition , Sumptuoufnesse , which  
spendeth foolishly , doth infect the one  
part of this small troupe ; for G O D  
is

is ill serued in priuate families, their almes are cold, they pray seldome, and reade never: In briete, a contagion of vices by conuersing with our aduersaries, doth infect vs, which is the first steppe to superstition; for errour creeps in to vs by vice, and spirituall fornication by corporall. If therefore where God is most purely knowne, hee bee there ill serued, how much more a. mongst the rest of the world? If vices doe harbour in the Sanctuary, how much more in the body of the church and habitation of the wicked? Therefor Christ doth rightly call Satan, The prince of the world; and Peter doth justly write in the second of the Acts, Sauc your selues from that peruerse generation; for Satan lieth in ambush for vs all. This age is infectious, vices are like vnto glue, temptations strong; our enemies mighty, our selues feeble and ignorant, and the way of saluation narrow and full of thornes; And few there bee ( faith Christ ) that finde it: And those which finde it, doe not alwayes  
keepe

keepe it ; but many hauing knowne the  
truthe, doe leaue it, and returne to their  
vomit. Let vs know then a place so  
dangerous , that wee may passe by as  
strangers , which doe not onely passe,  
but also runne from it , flying from the  
world, to come vnto God, for wee shall  
neuer haue repose, vnlesse wee rest our  
selues vpon him. The heauen moueth  
always , and yet it is the place of our  
rest. On the contrary, the earth resteth  
always , and yet it is the place of our  
motion. The Quadrants and Horolo-  
gies imitate the motion of heauen ; but  
the faith of the beleeuers doth imitate  
the Rest which is aboue all. *Vlysses* did  
more esteeme the smoake of his owne  
house, than the flame of anothers; How  
much more then would he esteeme the  
flame of his owne chimney , than the  
smoake of anothers ? Wee are heere  
strangers , this is not our house: our ha-  
bitation is in heauen. Let vs compare  
the smoake of this strange house , and  
the darkenesse of the earth , with the  
beauty and splendor of our owne dwel-

M. Ling,

*Heraclitus Teares.*

ling, which is the in Kingdome of heauen : Here is the reigne of Satan, there the Kingdome of God ; here is a val-ley of teares, there the height of mirth; here wee sowe in sorrow, there wee reape in ioy ; here wee see the light of the Sunne through two little holes, which are called the eyes; there wee receiue light from God on every side, as if wee were all eyes. Therefore, be-cause God is all in all; to him be ho-nour and glory in this world,  
and in the world to  
come. Amen.

**F I N I S.**

ON  
**THE WORTHY**  
 NAME OF MY NOBLE  
 and learned Author, that excellent  
*Divine, Monsieur PIERRE DR  
 MOVLIN, the Mirror of  
 our age.*

**P**raise mis-bestow'd on him,  
 'whom none belongs,

**I**ll fits the Praised, and  
 the Praiser wrongs :

**E**rror in praising, may  
 the prais'd defame,  
 Aising vp worth on an  
 vnworthy Name.

**R**est weake-wing'd Muse : striue  
 not this worth to raise ;

**E**Lated by its selfe,  
 its selfe can praise :

\* Belar-  
mine.

He also by  
his most ex-  
cellent and  
admirable  
Booke, inti-  
tuled, [The  
BUCKLER  
OF THE  
FAITH]  
doth utterly  
confound the  
Romane  
Church :  
And many  
Jesuites, in  
presuming to  
dispute with  
this rare Di-  
vine, are put  
to their  
Non plus  
ultra. Yea,  
the most fa-  
mous of them,  
M<sup>r</sup>. Ar-  
noux the  
Jesuite, is  
put to his  
Shifts and  
Euisions.

D V M O V L I N's worth, I  
meane, whose sacred skill,

V Nderba's brought \* Romes.  
Champion to his will.

M Y Muse, bee mute: forbeare  
his worth i' expresse.

O ! Wrong not that, by praise,  
to make it lesse.

V Nto the world's broad Eye,  
what riches rest

L Ock't in the closet of  
His pious brest,

I S cleerely seene; and  
specially appeares

N Ow more transcendent in's  
Heraclits Teares.

Deuoted to your Vertues,

A B R. D A R C I E.

THE  
TRANSLATOR TO  
the vnpartiall Reader,  
all Prosperity.

A *All is corrupt and naught,*  
*all eu'ry where :*  
B *Elow high Heau'n Ther's not*  
*a corner Cleare.*  
R *Ich subtill worldlings wise,*  
*cramd with wealths store,*  
A *Re but the fooles of Fate,*  
*exceeding poore ;*  
H *Onor, Wealth, Beauty,*  
*Pompe, i'th best degree,*  
A *Re subiect all to change;*  
*no State liues free,*  
M *MONARKS, nor Kings; the*  
*glory they liue in,*

**D**Each shall deface, as if  
th<sup>t</sup> had neuer bin.

**A**Ttend faire Vertue then,  
Vice dis-respect:

**R**Ebuild thy sunke foundation,  
Architect.

**C**Limbe Heauin, braue spirits,  
let your Teares expell,

**I**N faire Repentance showrd,  
the worst of hell,

**E**Ver to gaine those Ioyes  
no tongue can tell.

FINIS.

